

# THE FORUM

## OF PSYCHIC AND SCIENTIFIC RESEARCH

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EDITED BY FELICIE O. CROSSLEY

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# The Forum

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The Forum of Psychic and Scientific Research is what its name indicates, a meeting ground for diverse opinions about matters of so-called mystery. Therefore, the editorial staff cannot hold itself responsible for all opinions here presented. Nor can the magazine sponsor the material appearing in its advertising columns.

## Diversified Thoughts of the Editor

*"It has always seemed to me incredible that we should not be able to know the future."*—Maurice Maeterlinck

### Appreciation

THE primary thought in mind as we write our first "Diversified Thoughts" in two months—in which overworked nerves and physical exhaustion demanded rest—is one of sincere appreciation for the many consolatory cards and letters from all over the world. Such "fragmentary sentiments" while one is still living gives the fortunate recipient an added incentive to greater spiritual and intellectual achievements, and dims into insignificance the illusive quest of materialistic ambitions. When the body and mind are weary and long hours are spent in reclining and relaxation, profundity of thought is impossible, and so are born the simple, sweet realities that give one a deeper insight into the things spiritual.

That our subscribers kept faith with us and many renewals were made in these two months—in which there were no publications—is commendable and inspiring. We were compelled to realize a reciprocal association with our world-wide family of readers—a phase of cosmic at-one-ment which eradicates nationalities and boundary lines.

The forth-coming year will find a better "Forum" than has yet been published, either under the present or past name. Our readers will be informed of the international movements, religious, philosophical and scientific—indicating

the increasing belief in the "demonstrability of survival and consciousness." Greater experience and observation have inspired improvements in our magazine to the greater spiritual and intellectual benefit of the whole. Your further confidence is solicited, and our gratitude preceeds the gifts.

### Fortune Tellers Banned

REGARDLESS of the aversion of astrologers, palmists, fortune-tellers and persons of similar practices—and occasionally bonafied Spiritualists—being classified one with the other, most civic authorities insist in making no distinction. For several years in Los Angeles there has been a city ordinance to the effect that any person in these professions not affiliated with and working for church organizations—in which the remuneration for such services is contributed to said organizations—was compelled to pay a licence fee of fifty dollars per month.

This ordinance, though intended for two benefits—the swelling of the city coffers, and the elimination of tawdry street agents professing such arts—inspired results not at all complimentary to our city. At the time of its inception a disreputable class of gypsies and questionable prognosticators haunted the residence districts as well as the principal business streets—and in many instances they were but shielding more ignoble practices. What the proposers



Felicie O. Crossley

of the ordinance did not consider was that those persons intent on following in such professions were going to get as much more out of the public's money as the payment of the license would require. This would tend to increase rather than decrease the evils which they sought to eliminate.

As a result those whose business was not sufficient to provide the license fee took the quickest course within the law and applied to the State of California for a religious charter. Innumerable so-called religious cults sprang up over night. So great was the increase that Los Angeles soon was labeled as the possessor of more promiscuous religious associations than any other city in the world. Spiritualism suffered a tremendous "back-slide" in the mass mind which seemed unable to differentiate between fortune-telling and mediumship.

As the name "Spiritualism" popularly implied contact with supernormal beings with a knowledge of futurity, it was the logical name selected by those wishing to commercialize their alleged prophetic wares under the guise of religion. Innumerable so-called Spiritualist churches had a mushroom growth to the chagrin of the pioneer body of religious Spiritualists. Whereas a decade or two ago veracious Spiritualist groups with religious and ethical ideals were able to control their memberships and promote a reasonably high standard of representation, the fortune-telling ordinance caused a great increase in pseudo Spiritualist churches until the very name itself was besmirched in the mind of an uninformed public.

Not being so shrewd as Mary Baker Eddy—who copyrighted the name of "Christian Science" so that dissidents and objectionable excommunicants could not organize a new organization with the same name—the founders of Spiritualism were imbued with a supreme faith in the integrity and sincerity of those professing allegiance to its Principles. But all concerned did not and have not honored that faith.

The California State Spiritualist Association, through its persistent cooperation with police authorities, has succeeded in a measure in keeping its ranks fairly clean from the fortune-telling element. But even though every effort is made to uphold the Principles of the Cause, occasionally both officers and members have been embarrassed because of ignorant misrepresentations and insincere affiliations.

To assist in upholding the high standard upon which the founding of the N.S.A. was primarily based is the individual responsibility of each and every representative and member. *Spiritualism as a religion does not sponsor fortune-telling.* If mediums indulge in such practices then their sincerity in upholding the ideals of the Cause may safely be questioned and investigated. Spiritualism is defined as the "Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World."

#### Defy Public Selfishness!

**T**HE demonstrability of survival is the fundamental proof of mediumship. It is the only significant feature connected with the phenomena of mediumship. A greater gift has no man or woman that one through which survival and interworld communication may become factual to the mortal world. To desecrate that gift by stooping

to the stupidities of fortune-telling is verily equal to a sin against the "Biblical Holy Ghost." More than anything else humanity as a mass wants to know the truth: "If a man die shall he live again?"

The medium intrusted with such faculties, developed for the service of discarnates to prove their continuity, is favored as no other. Yet so often these gifts are contaminated by the selfishness of the public and the "obliging" disposition of the medium. Such queries: When will I sell my lot? When will I marry or when will I get unmarried? Will I strike oil? Is there gold on my property? etc., etc., do not inspire a high type of spiritual mediumship. Most often the "entity" asked such questions did not possess prophetic tendencies in his or her earth life—and in 999 cases out of a 1000 is still possessed of the same quality of information—consequently any answer is probably speculative. In most cases prophecy is dangerous to the medium's reputation because time proves so many unexpected changes. In the final analysis such questions, if considered, place the medium in the fortune-telling class, however well-meaning. Man should be taught to think for himself, according to the highest spirit teachings. Fortune-telling is contrary to the principles upon which our Cause is founded.

We look forward eagerly to the day *when mediums will dare to form a group stating their independence from a curious public*, the motto of which will be: The proof of the demonstrability of survival only. They may assume the same attitude as one honorable newspaper editor when one of his reporters claimed that the public was only interested in sensational things. He said: "Let the public go jump in the lake and get clean!"

On most occasions the phenomena of mediumship has been influenced and led by the selfish desires of the public, which usually will turn instantly to rend them when prophecies fail to materialize to its satisfaction. It is high time mediums began to educate the public and refuse to be imposed upon any longer to the discredit of their profession and the depreciation of their gifts.

Often the excuse has been made in defense of the financial question of professional mediumship—that a medium has to live. On this same question Harold P. Courtney, N.S.A. Executive and Treasurer of the C.S.S.A., said: "Take the dollar out of mediumship and seventy-five per cent of them will quit the profession." Of course this does not apply to all mediums, by far, but Mr. Courtney's wide experience as an officer for many years in the Cause certainly qualifies him to know the general situation. Of course mediums have to live!

Those *unfamiliar* with the constitutional changes which the practice of mediumship brings about claim that mediums lived before they developed mediumship, and the same means should be sufficient to the needs of the day afterwards. And then some one else comes along and with grave skepticism says that if the Spirit World has any influence at all, or any concern for its earnest servants, it should be able to take care of their necessities and a few of the luxuries of life. Yet past history indicates that when a person dedicated himself to religious practices—as in the convents and monasteries of Catholicism, among the religious mendicants and priests

(Continued on page 22)



# Interview with Sir Oliver Lodge

By JAMES LEIGH

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EVERY generation makes its own contribution of leaders, saviours and sages. And yet how few really great men live to read their history in a nation's eyes! They may sacrifice all, they may spend their whole lives in ardent service for humanity—but the world is slow to appreciate, and men are forgetful.

Talking recently with Sir Oliver Lodge, I had the vivid impression that I was in contact with one who could, if he wished, stir a sleeping multitude into active revolution. Of all the scientists and learned men of our time, he is probably the most respected, the most loved, and the most popular. Science is the vogue today. Men fall before it, worshipping. They believe in all its works, just as in olden times they followed their Church and accepted everything in blind faith.

Sir Oliver is, however, the last man in the world who would aspire to leadership. His sheer intellectual abilities often force him into predominating positions, but of himself he is, I believe, quite unassuming—a simple man, with a great heart and an astonishing mind. More than any other scientist, he is helping today to restore the lost faith of humanity in those spiritual ideals and realities to which a cold, stupid Materialism had almost closed our vision. And as the old adage puts it—"Where there is no vision the people perish."

I found him in his flat in London, for he had come specially to town the day before to address the Society for Psychical Research and to attend its Jubilee celebrations. Naturally enough, psychic investigation, and the light it is throwing on the mysteries of life and death, were uppermost in both our minds. To Sir Oliver, I had already learned, the spiritual world has become the greatest of realities.

I had many questions to ask. The first was, as I remember it, couched in the following terms: "What is your present view of physical existence, and its relation to the Spiritual World?"

SIR OLIVER LODGE: If it is true that we go on living forever, this earth life must be a very short episode. It may be said to be a sort of 'flash in the pan.' In fact, it appears to me a very singular thing to be associated with matter. We have to coerce matter just as an artist has got to carve a stone into what he wants it to represent. He has got to expend labour on it, for you can't just think matter into any form you like. It always requires effort—and that, I suppose, is the object of our earthly incarnation. Also, our bodies keep letting us down. They are difficult to manage. We have to submit to intricate operations when they go wrong. *They are not part of us—they are simply part of the machinery that we use, and machinery is always liable to get out of order.* But the body is a most wonderful machine. It is a most complicat-

ed thing. If we knew all its machinery we would be afraid to move—certainly athletes would be afraid to do all the wonderful things they do with it.

Even in the simplest cases we do not act on matter directly. No two pieces of matter are ever in contact. If they did get into contact they would coalesce. There is always a space between them; and yet one seems to act upon the other. It is difficult to trace in exact method of action, but there is really an intervening cushion of ether through which the action occurs. And I expect that we always act on matter through the ether. The spirit is in more permanent association with ether than with matter.

And so when we lose the matter-body we don't feel the loss to be great. We really feel that we are freer. We don't have the heavy thing to move at the far end. We act on the ether, the same was as we did before, with the ether body. We have an ether body as well as a matter body, you know.

QUESTION: That is, I suppose, purely an hypothesis?

SIR OLIVER: Yes, you can call it an hypothesis, but it is a very fair one. You can't get on without the ether. Einstein is prepared to accept it, and so is Eddington. I believe I have quoted him as saying that, philosophically, the ether is an absolute necessity.

QUESTION: Your remarks about matter and the physical existence are very interesting, Sir Oliver. Do you believe that there are souls on the Other Side—spiritually developed souls—who have skipped, so to speak, the earth adventure, and who have never, and may never, experience life on this planet?

SIR OLIVER: I don't suppose all the existences in space have been incarnated on the earth. The beings we call 'angels' need not have been incarnated on this planet at all. You must remember that this planet is a very small object in the whole of the Heavens, and that there are not many planets so habitable. I expect that this life is an important episode in our existence. One thing is obvious—we have got to make the best of it: it may be an opportunity that will not occur again. Some people believe in Reincarnation—on that I don't wish to dogmatise—but since we have got into association with matter we had better make the best of it, and certainly not artificially try to terminate the experience prematurely. That is a crime, as is also the attempt to turn anybody else out.

I don't think every spirit lives upon earth. Still-born children make an attempt to come into association with matter, but unsuccessfully. Even before they are born, they may be turned out.

QUESTION: At an advanced age it is usual to look back on past accomplishments. Does your enhanced knowledge lead you to look back upon, or forward to, life?

SIR OLIVER: I think one had better attend to this life while he has got it. You don't look forward to any specific

result. You anticipate going on. The important thing, moreover, is that the more you learn now, the better. There is no need to stop learning when you are getting old: you carry your knowledge with you after death. All the powers that we have trained here will continue. You only take with you those parts which have become part of yourself. All the material accretions you leave behind.

QUESTION: You would not advise anyone, Sir Oliver, to seek after material wealth for its own sake?

SIR OLIVER: Accumulating a quantity of earthly material is of no permanent use. You can accumulate experience, memory, and kindness, and take them with you, but you leave everything material behind. It is your character, memory and affection that you take with you. They become part of yourself.

QUESTION: Supposing, Sir Oliver, the existence of the Spiritual World, as you conceive it, were accepted generally by modern science, would it greatly influence man's outlook on life?

SIR OLIVER: If you realise that the Spiritual World is all around about you, and that *we are only isolated from it by our senses*, it would be a tremendous development. This is the peculiarity of earth life—that *we are never fully aware of all the things about us*. Our senses are only susceptible to material objects, and thus we get a very partial view of existence, true as far as it goes, but very incomplete. The mistake is to suppose that material objects in the material world are all that exist.

QUESTION: Many people have given their view of your position in regard to Spiritualism. Am I right in saying that your standpoint is precisely that of the scientific investigator—or how would you put it?

SIR OLIVER: I regard psychical research *not as a religion, but as a scientific inquiry*, and yet I am very sensible of the good work which has been done by certain Spiritualist pioneers, and often they have arrived at similar conclusions. Nevertheless, *one ought to be very careful not to let emotional feelings enter into the inquiry*. I just want ascertained facts. No doubt there is plenty of room for all sides: but my business is to emphasize the scientific aspect. In examining physical phenomena, we must find out how far our own powers can be used to explain them. *You must not always jump at the conclusion that external spirits are acting. Unusual phenomena may sometimes arise from the extension of our own faculties*. You see, *we are spirits now*, although we are incarnate in the body. We are always acting as spirits, and we can do certain things now, and how much we can do hereafter, and whether we can produce any of these unusual phenomena, is simply a question of investigation. Well, then, the point is to explain these things rationally, and that is where I sometimes differ from the Spiritualists. They are often willing to accept the action of discarnate spirits without any understanding of how they act. I don't suppose that they can act on matter so easily as we can. In fact, we seem to have a special opportunity of doing material things with this body that we now possess.

QUESTION: And yet, Sir Oliver, your investigation has afforded you evidence which points to the reality of continued life?

SIR OLIVER: I am sure there is a Spiritual World, and that we are part of it. The thing I am convinced of is the reality of a Spiritual World, and its inter-action with this.

\* \* \* \*

And so for three-quarters of an hour I had the benefit of Sir Oliver's life-long investigation of psychical phenomena. What part of the conversation I noted down at the time is reproduced above—but it is impossible to convey in cold type the magnetic power which exudes from the personality of this remarkable old-young man of science, whose ideas are quoted from Church pulpits up and down the land, and whose work in the scientific realm has permeated many varied fields of thought in his own way. Sir Oliver Lodge has accomplished a spiritual reformation, the full significance of which is not yet realised.

When it was all over, and we had shaken hands, I walked out into a new earth—a land of simplicity in which there was design and plan, and, above it all, a benevolent Spiritual World of wisdom and inspiration. Truly, the outlook of Sir Oliver Lodge would transform modern life.

## Research in the Extra-Normal

### SPECIAL REPORT

IN his "note" appended to the Report of the Los Angeles Section of the A.S.P.R. Research Committee on Mrs. Eileen Garrett's sitting in trance at the Roosevelt Hotel, July 20, 1932, Mr. W. Armistead Collier, Research Director of the Section, makes the following interesting remarks:

"The utterances of trance-personalities—or of psychics and "mediums" in a state of trance—their nature, origin and manner of manifesting, furnish us with the most important problems of psychical research. They have opened up for exploration wide fields of psychological investigation, yet new to modern science.

"These problems can no longer be disposed of by consigning the accumulated material to the pathological scrap-heap—which followed the theological hell, as a place of torment and suppression for the restless, inquiring spirit of the heretic. Modern psychology must finally face the age-old fact of the emergence of the extra-normal—if not super-normal—"secondary" or multiplex personalities; and come to some intelligent conclusion as to their nature—form a *working hypothesis*, at least, as the Spiritualists have done, that will enable us to deal with them as realities, instead of blindly ignoring, or denying the existence of phases of human experience not yet scientifically explained. The facts must be sought for, tested, examined and considered; and with a knowledge of verified truths of experience, as a basis, we may proceed to formulate theories and interpretations.

"Those interested in this line of research may be referred to the extensive reports that have already appeared in the proceedings of the American Society for Psychical Research—and especially to the able discussions of the Piper case, which received careful and adequate scientific treatment by Professor James, Dr. Hodgson and others."

# Eileen Garrett » Medium, Psychic or What?

SPECIAL REPORT BY THE EDITOR

*This English Woman's Apparent Indecision as to Whether or Not She Sees or Hears "Spirits" Makes Her Something of an Enigma in the Annals of Psychic Science*

A PARADOX? Yes! That describes simply and accurately Eileen Garrett, the latest psychic phenomenon to arrive in Los Angeles from New York, en route from London. Though Mrs. Garrett was scheduled to spend July and October in the services of the Los Angeles Section of the American Society for Psychical Research, from the latest reports her California contract was terminated immediately upon the conclusion of her San Francisco engagement.

"An Irish woman—handsome in a profuse, flowing way—cultured, witty and juggling the mysteries of life and death in a down-right matter of fact way," is Harry Carr's description of her in a special interview for the Los Angeles "Times."

During her public demonstrations in the Blossom Room of the Hollywood Roosevelt Hotel, Mrs. Garrett held her audience in constant amazement because of her "seeming" inability to determine what class of entity she saw or heard. During her discourse she denied belief that so-called spirits of the dead return to whisper to the living. She also said she was not certain of immortality. She disclaimed any personal knowledge of her alleged control, Uvana, who claims to be an Arabian. During a self-hypnotic condition, purported to be trance, Uvana takes control of her personality and imparts his own.

Notwithstanding any claims or contradictions, Uvana is a decidedly different personality than Mrs. Garrett, witnesses report. When someone in the audience asked concerning the identity of Uvana—as Mrs. Garrett did not believe in "spirits"—she hesitantly replied: "Why . . . I don't know. I have never seen him. I only know of him from reports by those who claim there is a personality who talks through me. I believe, however, that he must be a subconscious influence which I have inherited from ancestors who at one time lived in Spain where there is considerable Arabian-Moorish intermixture. I believe that away back among my forefathers in Spain there may have been Arabian blood, the influence of which has been handed down from generation to generation and manifests through my subconsciousness as an entity. I do not believe he is an individuality separate from myself."

Regardless of the originality of this complicated explanation of a "being" who claims to be something quite separate from his instrument, there is reported at large different versions of the phenomenon. One interesting bit of evidence occurred when Mrs. Garrett was a medium for the London Spiritualist Alliance—though she now claims she is not a Spiritualist and does not believe in Spiritualism. Emilie Hinchliffe records the incident in her book, "The Return of Captain W.R.G. Hinchliffe, D.F.C., A.F.C."

Mrs. Hinchliffe—skeptical and totally inexperienced—had gone to Mrs. Garrett with a friend who had made the appointment. Mrs. Garrett did not know Mrs. Hinchliffe

nor was her name mentioned when the appointee introduced her simply as a friend. After due explanation—that every "medium" has a guide or control—Mrs. Garrett appeared to fall asleep, and her arms crossed in Oriental fashion. Mrs. Hinchliffe records the experience:

"Suddenly there came a voice . . . but not the gentle English voice to which I had listened but a few minutes ago. It was distinctly the voice of an Oriental, a man's voice, speaking in English, but with a perceptibly Eastern accent . . . The voice spoke to me as follows: 'You are a new comer. You have not been here before. There are three people around you. There is a lady, aged about 62-65, small figure, name is Elise or Elisabeth.'"

(A full description of the lady then followed, from which Mrs. Hinchliffe recognized her grandmother, who passed in 1901.)

"Uvana then proceeded: 'Here comes some one dear to you, a very young man. He went out suddenly. He passed due to strong congestion of the heart and lungs but was in a state of unconsciousness.'"

(Capt. Hinchliffe was drowned. The italics are by the Editor.)

"'He shows me portraits, he mentions the name Joan—little Joan.'"

(Capt. Hinchliffe always called his eldest daughter little Joan.)

After various descriptions and information, all of which Mrs. Hinchliffe declares were correct, Uvana goes on to say:

"'He must be your husband, he keeps on pointing to a ring on a finger, he talks of a little baby, the baby is not alone. He is referring to a little girl again whom he calls Joan. In his possession he had a portrait of Joan when he passed over. He asks: Have you the watch he gave you with his name on it. He says: Don't worry about the watch, he had it with him, the one with the inscription upon it which was given to him as a presentation.'"

(Mrs. Hinchliffe says he did give her such a watch three months before he passed. She also claims she had often wondered since about the watch as two days before he left she had noticed the strap was broken. She was puzzled as to whether he had taken it with him.) Uvana continued:

"'Your husband mentions several names of people he has seen, there is for instance Hermann and Wilhelm.'"

Mrs. Hinchliffe recognized both names as former air pilots. Then the alleged spirit of Capt. Hinchliffe went on to tell his wife, through the personality of Uvana controlling Mrs. Garrett, many complete details of his last flight: the hours, the fog, the miles out at sea, their course, the wind conditions and finally the tragedy in which he met his death. He received the name in a strange manner.

"I cannot see the name but see signatures all round. I will spell it: EFFILHCNIH, I see it in a glass. *He says: Tell them there is no death, but everlasting life. Life here is but a journey and a change to different conditions. We go on from unconscious perfection to conscious perfection.*"

In her public discourses in Los Angeles and in her interviews for the Los Angeles newspapers, Mrs. Garrett said: "Voices come to me; visions come—but not the dead."

In the sense of one who does not believe in death as extinction this might be true, but she is not certain whether or not survival is a fact—at least so she claims publicly before scientific groups. She has a theory which she postulates before psychical research audiences that when one dies he leaves behind a shell of his thoughts and experiences which others may read.

All students of occult and metaphysical phenomena are aware that we all emanate auric vibrations, or rays, which more or less register our thoughts and activities. These a good psychic can read. If we hold alive in our memory or subconsciousness conversations and visions of personal contacts and relationships in life, it is true that a psychic or sensitive may be able to read and bring to the surface such conversations, descriptions and incidents as have flowed through our mind previously. That is psychism and does not necessarily require the agency of incarnate beings. Yet if an incarnate sensitive can read the record of our auras, in the light of the spiritualistic hypothesis—that continuity of the entity survives death and can communicate with those in the mortal if the proper conditions are met—spirit sensitives can also read our auric records if attuned to our rate of vibration.

When the alleged thought forms or shells—as Mrs. Garrett calls them for the benefit of skeptical scientists—begin to act and say things which did not occur in their conscious mundane experiences, then a more rational explanation is needed. For example, in Mrs. Hinchliffe's interview with Uvana, Mrs. Garrett's Arabian "control" says:

"He *shows* me portraits' . . . "He *mentions*" . . . "He *talks*" . . . "He is *referring*" . . . "He *asks*" . . . "Your husband *mentions*."

Now these are all verbs denoting activity in the present time—not in any past. If all these "shows," "mentions," "pointing," "talks," "referring," et cetera, are the alleged work of a *shell*, which is merely manifesting some inherent memory or impression in the aura of the sitter (Mrs. Hinchliffe), then the inference is that instead of being the very busy, practical, rational aircraft expert, who had been honored by the British Air Ministry for valuable and indefatigable services, Capt. Hinchliffe must have spent

his time "showing portraits," "pointing to rings on his fingers," etc., etc.

If Uvana is a subconscious influence which is an inherited "hangover from a family tree" several hundred years ago, as Mrs. Garrett claims, is deception, illusion or imagination to explain with what senses *he* records the things *he sees and hears* from alleged spirits? The idea is simply too complicated for analysis, as for instance all the things Uvana claims he saw and heard Capt. Hinchliffe do and say referring to post-death conditions, of which Mrs. Hinchliffe knew nothing, and consequently could not have been in her aura. Was Uvana, as a part of Mrs. Garrett's subconsciousness, deliberately deceiving the bereaved widow when he said: "*Your husband wants to see you alone?*"

As a result of this suggestion Mrs. Hinchliffe asked Miss Phillimore, secretary for the London Spiritualist Alliance, to make an appointment as though for herself, requesting that no mention be made of her name. It was arranged between them that Miss Phillimore was to sit with the medium until she was entranced, and then Mrs. Hinchliffe was to enter the room quietly and Miss Phillimore was to leave so that she would be alone. The plan worked without difficulty and after the medium's entrancement Mrs. Hinchliffe was left alone with Uvana.

After greetings in his customary manner and other casual remarks, descriptions of entities, et cetera, Uvana told how Capt. Hinchliffe described his army and air activities; where he went down to the leeward of the Azores; about photographs of his children taken after his demise; of people he had seen who had passed over years before, and how ocean currents eventually would reveal the wreckage of their ship. These sittings were in 1928.

In a letter dated March 1, 1929, Mrs. Hinchliffe received from the British Air Ministry the first evidence of the lost ship, discovered from tire numbers on the ship's undercarriage, which had been washed ashore by the Gulf Stream. Though some may doubt the likeliness of an undercarriage wrecked near the Azores being carried hundreds of miles by strong ocean currents and washed ashore in a distant country, persons familiar with the strange activities of the Atlantic Ocean Currents are quick to grasp the plausibility of the feat. Besides there have been other occasions where tropical driftwood has been washed ashore on far northern coasts—driftwood and debris which could not have come from other than their native tropical isles: the Azores, Canaries or West Indies. Most of us know that the Gulf Stream passes the north coast of the Azores in its easterly course. It then divides and becomes the West Wind Drift and the North Atlantic Drift, the latter flowing north and then sweeping eastward toward and touching the coast of Ireland where the undercarriage was washed ashore.

During the second interview the alleged spirit of Capt. Hinchliffe, through Uvana, also told his widow that she had been wondering where his studs were, and that she searched carefully for them without success. He told her exactly where to find them, and subsequent investigation proved them to be in the identical place. Mrs. Hinchliffe states that all information of the "sittings" were scrupulously accurate in all details of past, present and future events. She further claims that communications of a

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# Spiritualism, Science and Psychical Research

By FELICIE O. CROSSLEY

*The Imperative Need is a Common Meeting Ground between Religion and Science*

INTEREST in Spiritualism and Psychical Research is gaining rapidly. Dignified temples and class rooms are gradually supplanting hall and parlor services. No longer do informed persons unreservedly associate their activities with unventilated rooms approached by alleys and dark, creaky stairs; nor do experienced investigators ever expect to see pseudo-professors with long hair and mysterious manners, which many fiction writers so often associate with mediumship.

Though in the early days of Spiritualism there was a distinguished intelligenzia—composed of leaders in all fields of social and cultural activities—who professed allegiance to its principles, there was in direct contrast a motley crowd of "opportunists" which attached itself to the movement. (Every new movement has suffered by the attachments of "vampire opportunists" seeking such advantages as a popular cause may offer—but in Spiritualism, by degrees the "chaff" is being eliminated.) Early Christianity experienced a similar fate. Its early adherents were persecuted and scorned as social outcasts. And now, as though to give 'an eye for an eye,' its devotees have passed onto more infant movements such bans and persecutions as modern laws would permit. Parallels between early Christianity's acceptance by the public and that of Spiritualism are legion.

The early days of Spiritualism were hectic ones for sensitives. Few seances were secure from malicious invasion. But after a long period of barbarous persecution from police authorities and bigoted church hierarchies, the dawn of a new dispensation lighted the horizon and Spiritualists were allowed the constitutional right to free, public worship. Though mediums were branded as witches by the superstitious and charlatans by the skeptics, and public demonstrations frequently met with physical onslaughts, some of the most astounding and inexplicable phenomena in the history of the world occurred. So amazing were the manifestations in those early days that some of the leading scholars and scientists became consumedly interested.

Eventually science, the Lord of Knowledge, unwittingly contributed to the recognition of psychic and mediumistic phenomena through the interest and acknowledgment of some of its most distinguished devotees. Such luminaries as Sir William Crookes, Prof. Charles Riche, Camille Flammarion, Sir William F. Barrett, Lord Alfred Balfour, Sir Oliver Lodge, Prof. E. Bozzano, and others, have lent a great deal of prestige to the Cause.

Preferring to observe and study the phenomena from a strictly scientific viewpoint, free from religious influences, groups in Europe formed together in psychical research societies. As a result of these investigations in Europe, Sir William F. Barrett, Fellow of the Royal Society, spent a great deal of time furthering psychical research activities. In consequence of a visit he made to the United States in 1885 the first American Society for Psychical Research

was formed in this country. Prof. Simon Newcomb became its first president and Richard Hodgson, A.M., LL.D., a lecturer in the University of Cambridge, accepted the nomination as its first executive secretary. In 1905 James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, became secretary and director. Under his influence the Society advanced rapidly. Since that time it has gained a nation-wide membership and an endowment which now exceeds \$275,000. Its principle interests are in psychical research and psycho-therapeutics.

The formation of this society became influential in demanding a more thoughtful consideration from the masses—especially city officials. However, police intervention at seances and public meetings was still a "favorite pastime" for many officers who had an Irish-Catholic background.

As a protective league for mediums and especially as a fellowship for those interested in the advancement of the principles of Spiritualism, the National Spiritualist Association was organized in 1893, in Chicago, Illinois. Its first convention was held in September of that year at which time Harrison D. Barrett, a scholarly man beloved for his nobility of character, was elected its first president by acclamation. Since that event the National Spiritualist Association has also gained a national membership. Subsequently other Spiritualistic associations have been formed until it is reported that there are approximately over five million acknowledged Spiritualists in America; three million in England, not to mention the rest of the world, in all parts of which the Cause is thriving. England ranks highest in the number of distinguished persons embracing Spiritualism—many of whom are of the *reputable* nobility. It is also reported from authoritative sources that over three hundred clergymen of the Church of England have formed an independent group to investigate spiritualistic phenomena.

Spiritualism is officially defined as "the science, philosophy and religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World."

The "Principles" of Spiritualism affirm that its phenomena are in accordance with nature's laws: the proof of this would seem to be in the phenomena's existence. Unfortunately spiritualistic organizations have been so eager to prove the demonstrability of survival and comfort the mourners that they have not emphasized sufficiently the scientific aspects through which ultimately they can hope to win a cautious and inherently skeptical world. And because of sentimentality much of doubtful mien has occurred which otherwise would have inspired an expose by the sincere majority.

Those unfamiliar with the purposes of Spiritualism and Psychical Research societies are of the opinion that they are conflicting. Some have gone so far as to say that one cannot be a good Spiritualist and a conscientious Psychical

Researcher at the same time, and vice versa. Such a claim is as asinine as to infer that one cannot be a good Mason and a Spiritualist or Psychical Researcher at the same time. As a matter of fact the majority of the real leaders in Spiritualism—and probably in Psychical Research Societies—are either Masons or members of the White Shrine and Eastern Star. Many Spiritualists belong to Psychical Research societies and many Psychical Researchers are Spiritualist members. Spiritualism's fundamental principles lie entirely outside the realm of creeds and dogma. It is a combination of science, philosophy and religion, though scientifically it is still a virgin field for exploration.

Relative to the scientific investigation of the phenomena, Orson D. Munn, editor of the "Scientific American," says: "Mainly, it appears, this is a job reserved for future scientists. Men like Dr. Walter Franklin Prince will then be regarded as pioneers who worked indefatigably against great difficulties." Dr. Prince is the Research Officer of the Boston Society for Psychic Research, whose most notable investigations have been with the "Margery" mediumship.

The true domain of psychical research, if it is to differentiate itself by being scientific, *should* be to determine how the known laws of physics and chemistry and electro-radiations and other forces of nature may contribute to a factual explanation of the laws and *modus operandi* of psychic and mediumistic phenomena. This is not too much to hope for! Mr. Munn seems to be hopeful too, for he says: "Some day the fundamental nature of the causes of psychic phenomena may be discovered. The more precise sciences, such as physics, may then be able to fashion a tool to work with, and the investigation may be taken up in the manner science likes best and is most accustomed to. It is mainly the lack of knowledge of the cause and method of phenomena, and the lack of a satisfactory scientific tool for investigating them, which causes most scientists at present to regard their investigation as unlikely to prove very profitable."

May this not be the reason why Psychical Research societies have really contributed little of an explanatory nature as to the cause of psychic phenomena? It is nothing more than "youthful egotism" for any person or society to presume they have to set about proving the reality of phenomena which already have been established as definitely existent. There are unlimited stores of accumulated evidence which defy rational contradiction or denial—phenomena which in no way can be explained entirely under the category of psychology or telepathy.

Perhaps science's extreme reticence on the subject may also be accounted for, at least partially, due to the fact that "science is fluctuating," as was admitted by one of its most distinguished colleagues. That which is thought to be factual by scientists today may, through further experimentation, be proven false tomorrow. However, science is a meritorious example for all of us for *it is progressive*. It is not too stubborn to admit its mistakes.

Heretofore science concentrated its whole attention upon the physical world, many claiming that that which could not be perceived by the sensory system and physical instruments had no reality. Anything of a metaphysical nature was to them purely illusion or imaginary speculation. In contradistinction Prof. Einstein now claims that

"metaphysics is science." And through a confidential informant from the famous California Institute of Technology (Caltec) we learn that one of the most respected of their group admits that science now finds itself surrounded by a metaphysical world—an invisible, (*almost metaphysical*) world of atoms, electrons, molecules, essons, et cetera. And we have the further testimony of Sir Stanley Eddington, one of the England's foremost scientists and Professor at Cambridge University, who said: "The explanation of the universe as a biological concept must be discarded by modern scientists to make room for a spiritual concept of the world and man's place in it."

It would seem that constant companionship with nature and her forces might tend to destroy the illusions of matter and evolve a rational attitude toward the noumenal world. But we are so bound by our prison house of matter, with our physical senses standing guard determining what we shall see and what we shall not, that we have come to believe that the world registered by our senses is the real world. It seems almost impossible for us to comprehend the limitations of our sensory system, the reception, registration and recording of which measures our knowledge. Because of our faith in our sensory nerves we have—both scientists and the world at large—remained too long in ignorance of the spiritual realm. The quest for material knowledge has made the majority almost insensate to the spiritual realities. We have allowed ourselves, when we do think on the invisible world at all, to become influenced by conceptions of supernatural agencies which do not exist—for a thing could not be supernatural and yet manifest in a natural world. A thing or phenomenon may be supernormal, in that it is beyond the known laws of normality, but it cannot be supernatural in the true sense of the meaning.

Research into fundamentals reveals an everchanging world of effects through the passing shadows of which we can dimly sense the Primal Cause, and then we are impressed that there are no mysteries except as a thing appears mysterious in the absence of knowledge concerning it. Nature rules with precision and has definite, unalterable laws! This the scientist knows and expects where nature is concerned.

In the chemical laboratory, even the amateur chemist knows that if he wishes to manufacture water he must obey certain rules which definitely govern the process. He knows that it is a precise law of chemistry that exactly two parts of hydrogen and one part of oxygen ( $H_2, O$ ) are required. One half portions of each or a reversal of portions will fail to bring about the desired result. He does not question the rule; *it just is!* If he experiments with other processes and fails to obtain water, it is not considered an accident, nor is the law proved to be wavering in precision.

If left to herself nature works with wondrous wisdom. It is man's influence and interference that creates chaos and distortion. The scientist, through laborious investigations and experiments, soon learns that nature's laws are not amenable to the whims of man.

In the color spectrum red and blue make purple; not red and yellow, nor yellow and blue, but red and blue.

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# Upton Sinclair's Experiments in Mental Telepathy

SPECIAL REPORT

*"In our own opinion telepathy, standing alone, is at least tentatively acceptable."—Orson D. Munn, Editor "Scientific American"*

**T**HERE are those who refuse to admit any evidence offering proof of mental telepathy and gravely declare that it is but a superstition. Notwithstanding, the public libraries contain records of indubitable evidence of proof, and some of the most outstanding names in psychology and mental science are their authors.

A little over a year ago Upton Sinclair wrote "Mental Radio," a 239 page book of his experiments in telepathy with Mrs. Sinclair as the percipient, in which he has contributed some interesting data on the subject. The experiments have interested such men as Walter Franklin Prince, Ph.D., and Research Officer of the Boston Society for Psychical Research.

"After years of experience in solving hundreds of human riddles," Dr. Prince said, "—cases of conscious and unconscious deception, delusion and illusion—and with a due regard for my reputation for caution and perspicuity, I here register my conviction that Mrs. Sinclair has amply demonstrated the phenomenon known as telepathy."

Though Mr. Sinclair was usually the agent in these experiments, sometimes her brother or some one else assisted. As Mrs. Sinclair was not a professional in any sense of the word, whatever contribution she had to make in this new field of experiment was apt to be and proved of superior order.

The conditions and tests set forth were of such nature that finally Dr. Prince, after thorough investigation, came to the conclusion that he was satisfied there was no deceit, conscious or subconscious, practiced at any point in the experiments. The method of procedure varied from time to time. The "agent" would make several drawings on separate paper which he wished to impress upon the mind of the percipient—in this case Mrs. Sinclair—being certain to keep them safely out of her sight. After Mrs. Sinclair had put her mind in a quiet, passive condition, the agent would then concentrate upon each picture in turn. When she had received an impression and drawn it on paper she would announce the fact, and the two drawings were then compared. Similar tests were made with equal success. In 290 experiments approximately 23% were successful; 53% were partial successes, and 24% were failures.

An effort was made to determine the constancy of the telepathic faculty, whether it increased in sensitivity with experiments or waned under continuous concentration. One thing was definitely ascertained, that the capacity to get the thoughts of another or of sending them seemed on the whole stronger in the first few months of the experiments. Yet who was responsible for the apparent vacillation—the agent or the percipient—they were not able to determine. That constitutes a further field of research.

Though the drawings of Mrs. Sinclair were not always exact reproductions of those prepared by the agents, they were in a large sense either correct impressions or drawings of ideas or objects closely related to or interpretative of the originals—when they were at all "warm."

A full account of these unusually interesting and important experiments may be read in "Mental Radio," by Upton Sinclair, agent in most of the experiments and also a well-known novelist, and in an article by Dr. Prince in the March, 1932, issue of "Scientific American." These will give a more detailed account of the methods used, and offer some excellent suggestions for others wishing to make similar experiments in this captivating field of research.

Some may try to depreciate the value of the experiments because of the proximity of those concerned, but in the majority of evidential instances the agent and percipient were widely separated. At one time Mr. Sinclair was in Denver and his wife in Pasadena. On another occasion Robert L. Irwin, the brother-in-law, was in Pasadena, California, and Mrs. Sinclair at Long Beach.

Frequently friends and relatives closely associated and harmonious with each other have been known to interchange thoughts or telepathically receive each other's thoughts, quite without any preparation or experiment. Such occasions come under the heading of "accidental" telepathy. Experiments have proven to a large extent that when such persons attempt "systematized telepathy" the results fall far short of successful. The effect seems to be that a positive attempt on the part of either agent or percipient—between those frequently experiencing "accidental telepathy"—results in negativity.

In this light Mr. and Mrs. Sinclair's experiments assume their true psychological value, for both parties concerned in each experiment had decided to sit at a given hour each day—the percipient never knowing what form of concentration was to be used by the agent—and the exchange of drawings disclosed striking results.

In commenting on the experiments Mr. Sinclair writes in his book:

"I think that if you will go back and look over those drawings as a whole, you must admit that the objects were as varied as the imagination could make them. I do not see how any one could choose a set of objects less likely to be guessed than the series which I have numbered from 5 to 12—a bird's nest full of eggs and surrounded by leaves, a spiked helmet, a desert palm tree, a star with eight double points, a cocoanut palm, a puppy chasing a string, a flying bat, a Chinese mandarin, and a boy's foot with a roller-skate on it. None of these objects has any

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# Coincidences

By HORACE LEAF, F.R.G.S.

*"Do both good and bad "spirits" influence our fate?"*

A POPULAR actress recently published an account of a series of beneficial "coincidences" which befell her soon after her acquaintance with Spiritualism. So interesting were they, that they must have been a strong inducement to those who crave the assistance of unseen powers to take an interest in Spiritualism.

There is always the possibility of coincidences being nothing more than accidental concatenations of circumstances. But sometimes there is good reason, as in the case of the actress, for believing that they were engineered by spirits.

Probably most well-developed mediums can look back upon series of circumstances which bear the mark of spirit agency. I can recall one such series happening to me during the World War. The following, however, falls into a much less dramatic setting, but is none the less interesting. I leave it to the reader to account for exactly how the coincidences happened. If by design, it was certainly not of my making.

It began through me accidentally leaving my umbrella in a railway train when on my way to conduct Spiritualist services at Southend-on-sea. The train stopped at Benfleet and some friends of mine, who were standing on the platform, saw me and hailed me, and I alighted leaving my umbrella on the carriage rack. It was never recovered. The next week, in a very different part of the country, a kind stranger asked me whether I would accept a present, and gave me a brand new umbrella. This person knew nothing of my loss.

A few days later I met a friend who tried to persuade me to study astrology. On enquiring what books he would advise me to consult, he suggested Alan Leo's six volumes. As they would have been rather a strain on my purse, I decided to leave the subject to a later date. On arriving back in London about two days later, a lady whom I had seen only once before, and was therefore almost a stranger to me, knocked at my door, and said that she felt I ought to study astrology. If I would do so she would give me her own library on the subject—six books by Alan Leo, and as a demonstration of good faith she had brought three of the books with her!

The following week I departed for the Potteries, promising my wife that I would buy two black Wedgewood vases. Imagine my surprise, when a lady to whom I had done a slight favour during a previous visit brought me a present as an expression of her appreciation—it was two black vases!

At this time I had rented a small flat in London, and invited a relative to inspect it.

"Are you satisfied with it?" she asked.

"No," said I. "I need a mat, a bookcase and a picture to complete the furnishing."

Hardly said than done, for the very next morning a gentleman whom I knew but slightly came and told me that he was leaving for Australia. "I have sold up my

home," he explained, "but have saved one or two things for you, if you will accept them."

"What are they?" I asked.

"A bookcase, picture and a mat!"

He requested that I would mind some of his books for him. "If I am not back in England in a year, I shall be happy if you will regard them as your own property."

All this sounded too good to be true, and I departed for Brighton two or three days afterwards, not really believing the promise reliable. Whilst in Brighton I intended to buy two books, but decided eventually to purchase them as soon as I returned to London. On arriving in London I quite forgot the books, and on reaching my flat found that the bookcase, mat and picture, along with about two hundred books, had safely arrived. The first two books that I picked out of the collection were copies of those I had intended buying!

Now all this occurred within a period of six weeks. Only once since has anything like it happened, although I hope that the strange force, if force it be that was responsible for these unusual but pleasant coincidences, has not entirely forgotten me.

How are we to account for such remarkable coincidences? That such things seldom happen, that most people experience nothing so remarkable, in no way detracts from the interest of the amazing series of surprises. Just what I needed I received; yet in every case I had not the slightest suspicion that my desire would be gratified.

Surely there must be some other explanation than mere chance here. I have just shaken hands with a business man who asked me to psychometrise a small religious charm.

"I picked it up in the street seven years ago," said he, "and from the moment it came into my possession my luck changed."

His story was a woeful one. Previous to finding the charm fortune smiled on him. After he picked it up misfortune trailed him, and still dogs his footsteps. During those fateful seven years he has nearly died through blood poisoning, lost the sight of one eye, suffered severe facial disfigurement, become involved in domestic and business troubles, and property investments have gone wrong. From being a prosperous, carefree man, he is now threatened with overwhelming difficulties.

None of these misfortunes could reasonably be ascribed to the present economic depression, which in any case can have nothing to do with blood poisoning, blindness and physical disfigurement.

The solution to coincidences is not easy. If we attribute good ones to the operation of spirits, to whom shall we attribute the bad ones? Perhaps Fate plays a part, and involves the co-operation of spirits. Nevertheless, for reasons which I have not attempted to explain, I cannot do otherwise than ascribe both my remarkable series of coincidences to spirit-agency.

# Turn on the Light!

By ARTHUR FORD, A.M.

*"Freedom of the press is the right of every citizen"*

## Editor's Note

**A**S the name "Forum" indicates a place in which a judicial body or assembly, a tribunal or a court administers justice, giving an impartial hearing to all parties concerned, so the "Forum of Psychic and Scientific Research" is a publication which endeavors to give a "fair hearing" to all view-points which concern our Cause, hoping that eventually justice to all may be administered and any wrongs rectified in the light of understanding.

We do not assume responsibility for anything not published under our own name, and our love of fairness refuses to let us become opinionated to the extent of bigotry. Sometimes stringent methods are required to hold our personal ideas in obedience to the greater harmony of all, but as an editor we must entertain but one resolution: to keep the standard high so that the greater "Light of Truth" shall be spared for the peoples of the earth. As Spiritualism has been born and died countless times in eras past, it behooves us today in whose care its safekeeping is now intrusted to keep it free from all the prejudices and bigotry which repeatedly have spelled the downfall of nations, organizations and men. In Infinite Intelligence we must place our trust.

—The Editor.

**S**OPHIE TUCKER, the famous Music Hall Artist, who bills herself as the "Last of the Red-Hot Mama's" was once playing the Palace in New York City. Immediately preceding her on the bill was a troupe of Singer's Midgits. La Tucker was standing in the wings waiting to go on, while the midgits made their exit. Some one bumped into a lighting device, blew out a fuse and plunged the theatre into darkness. In the ensuing confusion Miss Tucker's voice was heard above all the rest, "For God's sake, turn on the light, I am knee deep in midgits!"

Many intelligent and highly qualified workers in the field of Spiritualism are saying the same thing. The time has come for some plain talking. I know how *most of the important workers and many of the state officers* in our movement feel about the mess in which organized Spiritualism in America has got itself. There is widespread disgust and unorganized revolt. Organized Spiritualism in this country stands at the crossroads. The next few weeks will determine whether we shall have one united, intelligently guided movement, or whether we shall have two National Associations, duplicating activities and engaging in *unnecessary competition*. If we do have another National Association, will the new one profit by the mistakes of the past, or will it develop into just another political machine? *Were the problems which created the present situation really of such nature that they could not have been solved by intelligence, and loyalty to the ideals of*

*the movement*, or were they made impossible of solution because petty ambitions of petty men obscured the facts?

James Leigh, the most brilliant writer on Spiritualistic subjects in England today has an article in the current number of "Survival," entitled, "Plain Truth," in which he has this to say, ". . . But it was ever so. Politicians, bishops, statesmen, public idols—all *fear the truth*. They hold fast to traditional ideas which are often known to be false, even when the truth is just around the corner.

"Christian Scientists dare not face the facts. When not long ago a critical biography of their leader, Mrs. Mary Baker Eddy, was published, they tried to boycott it and made many efforts to suppress its circulation. They feared the facts contained in the book might do them harm. But if the facts were true, why should they fear, unless they were clinging to falsehood?

"Can Spiritualists face the truth? *They must be judged by their works*. If they can present their case in the cold light of reason, without emotion and without fear or favor, *then they will command full respect*; but if they think their facts need bolstering up by self-invented fictions and namby-pamby theories, then they will invite widespread distrust which, in the end, will destroy them."

In America we have reached a point in Spiritualism where critical comment on the methods of elected officers is in some quarters construed as disloyalty to Spiritualism itself. Such an attitude is silly, and could only be held by stupid men. Unfortunately we have elected a few stupid men to office. Last year I went to Kansas City with full authority from New York State, with 134 churches, to present a plan to the delegates in the National Convention, whereby New York would again be part of the movement. After the most absurd kind of political effort, and the threat of secession on the part of numerous important delegates, I was "allowed five minutes" before the NSA board. The manner in which I was received by this board would have doubled me up in hysterical laughter had I not serious business to discuss. When I finally got my case before the delegates, the presiding officer and his second answered me with over an hour's tirade against a few men in New York with whom they had had personal and political differences. The chair ruled that no discussion would be allowed. *Seven state presidents tried to get the floor to support me but none were recognized*. A neat demonstration of "gag-rule" and "star-chamber" methods. Ever since that time I have been accused by certain persons of trying to disrupt the movement. *My effort was to save the largest state association to the organization*. I mention this experience because it is typical of many others, and in some measure could be duplicated in the experience of most well-known workers today.

I have in my possession a letter written from Boston to the editor of the "National Spiritualist" ordering her not



to mention my name in the official magazine again. This letter is signed by the National President. Its only effect has been to embitter numerous state and church secretaries where I have worked. Their reports of meetings and state conventions appear with the name of the featured lecturer carefully deleted. It has not upset me at all . . . but it is a clear index to the quality of some so-called leaders. This former editor told me that while she was in charge of the magazine *she was given a list of popular and successful workers whose names were not to be mentioned.* They did not vote the right way, or refused to play the particular brand of politics required. Nothing was ever charged against their character.

My attitude has been always that *organization exists for the purpose of furthering Spiritualism.* Spiritualism does not exist for the purpose of maintaining a political machine. Organization is important to protect mediums, and to protect the public against the horde of charlatans who batten on the movement. We need not less organization, but more intelligent and sincere organization. Spiritualism is bigger than any man or set of men. *The humblest medium is more important than any officer. Officers are elected to serve as trustees of a movement, the real leaders of which are in spirit. Until we realize this, we shall have no real influence as an organized religious body.* As a world-wide movement we are the most influential group in the world today. There is a distinct line of cleavage between Spiritualism as a movement and Spiritualism as an organization. I am not the enemy of organization. I belong to one. I am a member of the General Assembly of New York State. Until that Assembly seceded I was a member of the NSA. I will be a member of the NSA again when the General Assembly returns as a body. Not before. In the meantime I shall continue to work where and when I please, with the people who want me regardless of party affiliations.

Since I am too secure professionally to be troubled by the likes and dislikes of individuals, however powerful, I am daring to voice the things that hundreds of people are thinking. I am too wise to write or speak unless I know my facts! I know this article will cause me trouble in certain quarters but I have never cared much for the opinions of mental midgets.

Though indifferent to any unfavorable reaction toward myself, I am fully appreciative of the tremendous courage the publication of this article will require on the part of the editor to whom I have sent it. Because she has always sponsored an impartial "Forum" for the expression of her

readers—admitting a hearing to both sides of any controversial subject—I have confidence in its presentation. I hope, however, in her effort to be just, she may never have occasion, as I have had, to know the pettiness of an oligarchical minority who seem to have lost sight of the united interests of the cause of Spiritualism. Any effort to suppress her publication would not only indicate a fear of the truth on the part of those herein challenged, but would to some minds be an admission of guilt; *for falsehoods are never feared by strong men.*

Freedom of the press is the right of every Spiritualist in its publication representatives, as the freedom of our newspapers is supposed to be an American privilege; but such has not always been true in Spiritualism, as I have previously indicated. The people have the right to know the facts in the case, and in this instance I have presented them. If *they* can present evidence to prove me wrong, I am sure these same columns will be open to them for a hearing.

My interest in the Cause supersedes personalities. *I owe allegiance to every medium, lecturer and officer who is seeking to plant this Cause on a sincere basis.* I owe no allegiance to any clique which seeks to further its personal interest at the expense of a great movement.

Too often we are dealing with "mental midgets." In the ordinary sense what is a midget? He is a person whom Nature has decreed shall be small of stature. He has the possibilities of mental and spiritual growth, but never a chance of enlarging his size. Unless he has the urge to mental and spiritual development, he will never be anything but a midget. This movement is knee deep in midgets. "For God's sake, turn on the light!"

#### UPTON SINCLAIR'S EXPERIMENTS IN TELEPATHY

(Continued from page 11)

relationship whatever to my life, or to Craig's (Mrs. Sinclair), or to our common life. To say that a wife can guess such a series, because she knows her husband's mind so well, seems to me out of all reason."

With reference to a wife "knowing her husband's mind so well," the readers of this article who happen to be husbands will no doubt prefer to eliminate such an idea in the secret hope of its impossibility.

However, exploration of the mind is yet the greatest adventure which man faces this side of the grave. It is the most unexplored field of research in the world. Such experiments as those of the Sinclairs' will be invaluable in the next important step of mental science—that of proving that mind is a mental radio needing for communication of its ideas neither wires nor any other form of objective mediary.

One thing is certain, if mental radio or telepathy ever becomes definitely established as a dependable system of thought transference, the evolution of humanity will take a decided step forward—for even the most degraded humans hardly care to have their most secret vices exposed.

However, the acceptance of telepathy as a science depends entirely on the individual mentality—neither denial nor affirmation alter the facts, which alone must stand on their own feet as they do in the experiments of Mr. and Mrs. Sinclair.

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# The Good of the Cause

By DR. H. DUNCAN MCFARLAND

*A Brief Excerpt from President McFarland's Report to the C.S.S.A. Convention*

**T**HIS report pertains to the facts which require frankness and inspire strong words. The greatest libel from which Spiritualism suffers is the insincerity of many of our own people whom, I fear, are Spiritualists in name only, inasmuch as their interests appear chiefly personal and the integrity of the Cause becomes secondary. The Association is for the aggrandizement of Spiritualism, not the individual. Only a "colossal egotism" puts self before the Cause. Spiritualism, as a Cause, is greater than personalities. However, the individual member is an integral part of the organization, and, in turn, reaps the benefits that are derived from such affiliation. True organization is a very vital factor working in the interest of its accredited ministers. No informed Spiritualist can intelligently or honestly claim that your Association has attempted to arrest individual or organized growth and demonstration of spiritual gifts. The great need is that altruism shall supersede selfish interests so that rationalism may govern all our decisions.

Our Association should sponsor a mutual, fraternal, religio-philosophical and scientific propaganda of Spiritualism to the benefit of all. Governed by experience I insist that not until these points are duly considered and united efforts applied on the part of each individual member to do his or her best to make the Association virtuous, ethical and united in purpose—first, last and always—shall the C.S.S.A. and the N.S.A. be purged of all pseudo, theatrical and distasteful aspects. Then Spiritualism will be presented with sublimity.

I am positive Spiritualism contains more "secret service apostles" of the Catholic faith within its ranks than any other religion, some of whom are truly, in the Master's words, "wolves in sheep's clothing." Their only purpose is to distort and corrupt the movement, using as weapons subtle mannerisms and impressive gestures. Almost the angels are deceived—how much more so credulous mortals.

Another equally parasitical influence which literally contaminates our movement and brings it into disrepute is the purely mercenary individual who works for self only, and desires the protection of the Association only to evade the payment of municipal fortune-telling licenses. They prey on our churches for selfish advertising and cause a great deal of annoyance and embarrassment. I regret that such as these—who are insincere in their spiritual professions—cause detrimental reactions within, and create prejudice without, our movement.

I lament to speak of all these things, but it is time that we face the facts rather than camouflage the unholy conditions with which we have had to contend. If we admit our errors we will be more prone to correct them.

Notwithstanding all these deplorable conditions, I am confident of the future welfare of our Association and its religious Cause. But to obtain unassailable results we each must have the courage to do our best to make it a success.

We must place men in office who will work altruistically for Spiritualism rather than for personal aggrandizement. Our ministers and officers should strive with equal determination to educate themselves properly as representatives, and live a noble life apropos to spiritual unfoldment and administration. The welfare of our Cause demands careful selection of representatives.

We are not less appreciative of those who serve in the minor offices and positions. All are important factors in the perfect operation of our government and business affairs. Too frequently we have made ourselves appear ridiculous to a discriminating audience by featuring on special occasions, persons who, though no doubt sincere, were nevertheless totally unqualified for such service. We must learn that each has his or her place—however humble—in the perfect symmetry of the whole.

This statement does not condemn any one, nor is it unsympathetic where the good of the Cause is concerned. It should, however, be an incentive for all to elevate themselves mentally and spiritually. "Resolve today and every day that you will attain the heights of spiritual success." Study, unfoldment, and perseverance are the keys. There is a familiar adage, "Inspiration is about 90% perspiration." It is true!

Another pitiful condition in Spiritualism is the indifference and in many instances total neglect of the children. It is true that we have several Lyceums in our State numbering from a few members to perhaps forty or fifty. But "just several" are not enough in a great Cause like this. This is deplorable, however, it is just another indication of the lack of an altruistic interest in Spiritualism as a Cause. With undeniable certainty, it suggests the selfishness of the leaders to the lamentable sacrifice of the children, who are the primary "repositories of infinite possibilities." Why are the children,—in whom pure Spiritualism shall find its truest expression—so grossly ignored in our Movement? I venture to acclaim that when the movement as a whole respects and fulfills its obligations to the children, Infinite Intelligence will surely inaugurate a new era in our Cause. An active interest in our Lyceums is our most vital need. It is said "A little child shall lead them." Let us contribute love and charity to the teachers and officers of the children's organization.

In conclusion, may I urge that each and every one of us cultivate a disposition of reciprocity rather than antagonism. May each church and auxiliary develop a closer bond of cooperation; and may each individual who makes up the grand ensemble of our organization, resolve that under all circumstances he will willingly sacrifice some portion of the time, service and gifts that are so essential to the success of our organization, that we may attain an impregnable position of strength and spiritual power in the community, state and nation.

# Brother and Sister United Through Mediumship

*An Amazing Testimony of a Message by Rev. George Francis that Defies the Explanation of Telepathy or Auric Reading*

To the Readers of the Forum:

**M**Y sister Vivian and I were born to Guy Biggar and Mozelle Biggar in Ada, Oklahoma. My sister was born May 23, 1916. I was born on May 21, 1912, making me her senior by four years. My father died two months before Vivian came and my mother, due to financial difficulties and ill health, was forced to allow her adoption by a Rev. Malloy, a Baptist minister, and his wife. The adoption papers stated that my mother and I were to be allowed to see Vivian as often as we desired.

She was five years old at the time of her adoption, and after my mother died, (at the age of twenty eight) on April 13, 1920, I went to live with my grandmother. For the next two years my sister and I were not permitted to see each other except when we were at school, and after my mother passed away, the Malloys changed Vivian's name to Eugenia.

A series of disastrous results seemed to follow this action of her foster parents. First, their home burned, destroying their clothing, furniture, and currency. They rebuilt their home, only to have it burn again. The Malloys then moved to Fort Worth, leaving no address with any of their friends. After living there for some time, their younger son, Laren Malloy, committed suicide. Then events shaped themselves so that it became necessary for them to move to the suburbs. During the moving of the belongings, my sister's foster parents were killed in an accident, Vivian being saved because she was riding in another car following. She then had to make her home with her oldest married foster brother.

During this time, I had written to her, but all my letters were returned unopened. I was about thirteen and was just about ready to give up hope of ever seeing her again. As I grew older I cherished ideas of taking care of her and then in February of 1929 I came out here to stay with relatives of mine.

I became interested in psychic phenomena early in life, for my mother's mother was psychic and used to tell me many things which had come to her, but I did not know a great deal about such things though I was very psychic myself at that time. Some friends who were deeply interested in the subject persuaded me to go hear the well-known George Francis.

He gave a most interesting lecture accompanied, by several convincing tests. When he picked up my ballot, I

was amazed to see the remarkable ability with which he distinguished the sex of the writer of the ballot. As near as I can remember these are his words:

"Boy, your mother is to my brain and her name is Mozelle. She is calling you Herman, and the last name is Biggar. You are asking the question 'Will I ever find my sister?' Am I correct?" I replied that he was correct in every detail. Then he said: "I am hearing a man by the name of Guy, he says he is your father. Your sister is in Dallas, Texas. She has run away from the people with whom she was living previously. She has a mole on her left breast, did you know that?" I told him I did not know of it as I was too young to remember. "Yes, you will find your sister this coming summer!"

The following Sunday, we again went to Mr. Francis. I had tried to make my ballot more conspicuous by putting with it a purple flower. On picking up the ballot, Mr. Francis told the audience that a boy about 18 had written it and that he had addressed the message to his mother and that his name was Herman. He described my mother accurately. He also told me that my aunt would write, asking me to come home for the summer. He added that I would go back, and in doing so I would find my sister during my stay there.

I did go home as he said in the latter part of July to visit my aunt and after getting settled I wrote a letter to the chief of police in Ft. Worth telling him my sister's age and names and the name of her foster parents. With this information he located her in less than two hours in the St. Michaels Convent of Dallas, Texas. Naturally my sister and I were overjoyed upon finding each other. As witness to our conversation, two of the Catholic sisters overheard me ask and receive the following:

"Did you run away from your foster brother?"

"Yes, I could not stand the strain any longer."

"Do you have a mole on your left breast?"

"Why yes, I have but how did you know? How did you know I was here?"

I then told the entire of the readings that Mr. Francis had given me from our deceased parents. She was overwhelmed with joy and happiness and she and I both felt that we will never be able to repay Mr. Francis for his being responsible in the matter of bringing us together after nine years of never seeing or hearing a word of each other. I appreciate Mr. Francis' kindness in this matter so very much and it means so much to us that I cannot express my gratitude in mere words. I fear it is too great an undertaking to attempt ever to repay him for the above kindness and psychic accuracy. In all sincere and profound appreciation to the most astonishing and most marvelous of any mediums I have ever heard, Mr. Francis, I beg to remain, a devout believer in psychic phenomena

(signed) Herman G. Biggar

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# A Judge Who Symbolizes Impartial Justice

INTERVIEW BY THE EDITOR

*"In our search for truth we should not permit ourselves to be handicapped by a fear of being dislodged from beliefs previously held."—Lewis Howell Smith*

IN this era when confidence in public leadership seems to have reached a very low state—with accusations and charges of misuse of public monies, partiality and class prejudice being hurled promiscuously with little thought as to whom shall be affected or influenced—it is indeed refreshing and hopeful to know persons in whom the public's trust is safe.



Judge Lewis  
Howell Smith

We are so imprisoned by outworn and newborn laws and regulations, that truly, "the Statue of Liberty" has not a place to rest. This is figurative speech, but the facts in the matter are that none of us—however pious and veracious—are immune from lawless acts. That no measure has been made to research the cobwebby archives of law and discard the old for those which pertain to the present welfare and safety of people, indicates the imperative need for *just dispensers of justice*.

Such an one is Judge Lewis Howell Smith of Office No. 14, Superior Court, Los Angeles, California, of which he is now a candidate for reelection.

Judge Smith insists, "We must interpret the law humanely and broadly to meet the changed conditions of twentieth century justice. . . . The progress of the law is keeping step with the advancing thought and widening social consciousness of the people." Recently he gave judicial notice of this belief when he held that an airplane is a motor vehicle within the means of the statute.

Spiritualists particularly should be interested in such representatives of "justice" as Judge Smith, for perhaps no other group of persons has been so molested and persecuted by antiquated witch-craft ordinances as they. Only recently in modern England Mrs. Meurig Morris, an unusually gifted medium of culture and spiritual modesty, was arrested and suffered a long siege of judicial technicalities originating from a sixteenth century witchcraft law. And there have been not a few attempts to resurrect similar laws in United States, but spiritual mediumship is safe *when the religious principles are adhered to*, where such Jurists as Judge Smith are on the bench.

During a recent conversation I asked him what we—as persons desirous of upholding the highest ideals of Spiritualism and presenting it in strict accordance with spiritual principles and ethics—could do about the increasing number of charlatans who were practicing fortune-telling, et cetera, under the *cloak* of a Spiritualist charter? My suggestion was State legislation in which all such persons would have to show evidence as to whether or not they were religious, or that their charter really represented a religious group or religious activities.

Fearless in justice, even where friends are concerned, his instant and emphatic response was "No!" After my amazement had subsided I asked his reason, to which he replied that Church and State must ever be kept separate if the rights of the people are to be considered in accordance with the Constitution of the United States. No man, whether he is a legislator, a judge, or any other person, has a right to question or govern our religious beliefs. Most people are too influenced by personal opinions and prejudice to be safely intrusted with the jurisdiction of religious rights. There is a law of nature which seems to indicate the survival of the fittest, so that the weaker elements must eventually be eradicated for the stronger and more perfect species. This same law, in the opinion of Judge Smith, applies to religious organizations. The only hope lies in the strengthening of the species or organization desiring survival.

But, I insisted in defense of my idea, what are those who believe in the Principles of Spiritualism—just as perhaps they may believe in other great rays of Divine Light which shed a gleam of spiritual understanding over the minds of men—to do when they are constantly met with chicanery and tawdry, ignorant representations and practices under the guise of Spiritualism. Apologetic defenses seem to rest, ready for instant service, right on the tips of our tongues.

His answer was metaphorical: Tiffany, in New York, is perhaps the most outstanding jewelry concern in America. Its reputation for quality and dependability is unimpeachable. We know that if we go to Tiffany to make a purchase we will receive the highest quality, and the guarantee is reliable. Of course we should expect to pay in proportion, but we know that we are purchasing a genuine article whether it is a gem or a chest of silver. It does not detract from the reputation and patronage of Tiffany that other jewelry stores have spread throughout the United States, nor because there are dishonest firms who deal in imitations and often impose them on a buyer for the genuine. Because one has been sold a counterfeit gem in the belief it was genuine does not imply there is no genuine; nor does the dishonest dealer affect the reputation of integrity established by Tiffany and other reliable concerns. Did that answer the question?

It did. Our only hope as an organization then seems to rest within our own ranks.

Judge Smith implied that organized Spiritualism was the "master of its own fate," and suggested that we so strengthen our organization that there would be no possible entree for unscrupulous persons.

I then suggested that it seemed the only hope was a centralized controlling body whereby all churches would be owned, pastorates and mediumships dispensed and compensated by regular salaries from the central body, whether

they gave one message or a hundred: and that a new name be obtained and copyrighted—as Christian Science is copyrighted—so that dissenting or expelled persons could not continue to practice under the same name to the detriment of the parent body.

He agreed that such a plan seemed the only solution and that the new form of organization be made impregnable against further impositions.

As a guest speaker on the same program with the editor during the recent annual convention of the C.S.S.A., Judge Smith surprised us by his knowledge of our Spiritualistic precepts. However, so imbued with the spirit of impartiality and fairmindedness is he that he seems in all things to reflect the same sense of justice, without prejudice or preconceived opinions, which characterizes his services on the bench of the Superior Court. Perhaps, because his hobby has always been people, human relationships, friendliness and neighborliness, he has developed an intuitive appreciation of personal rights and an interpretation of "liberty" beyond the ordinary.

Judge Smith migrated to California in 1889, and then came to Los Angeles in 1891. He is a graduate of Stanford University from which he obtained the institution's first law degree. All his life people as people were of interest to him regardless of their social or financial prestige. Admitted to law practice in this state more than thirty years ago—since which he engaged in active service in this profession—he has been chiefly instrumental in promoting some of the most outstanding legislative measures, touching all phases of human welfare. He has served in some of the most responsible legal offices his State or City could give, in which he always had the complete confidence of the people as well as of his colleagues.

Judge Smith is not a politician. He has the mental and moral stamina of a true statesman, a quality which is so imperative in leadership; and yet he is possessed of a simplicity which makes him approachable by all his fellow-men.

He does not jump at conclusions, nor let his wishes become parents to his thoughts. He does not believe in fear—a binding chain restricting our freedom and happiness—and he makes no idols of mere beliefs. Even-tempered justice in all things and toward all things is the inherent trait that has made him one of the foremost lawyers and respected jurists in the Golden State; a man in whom all men may safely intrust their Constitutional rights and be assured of "justice."

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## Education Is Imperative!

By DR. H. DUNCAN MCFARLAND, PRESIDENT OF THE  
C. S. S. A.

**I**LLITERACY nowadays, particularly among Spiritualists, is unpardonable and is absolutely contradictory to spirit teachings. On our platform it is a calamity of the worst kind and should not be tolerated. Eliminate illiteracy from our rostrums and I will venture to prophecy that Spiritualism will sweep the world like a "cosmic tidal wave," leaving in its wake the noble precepts of the Galilean Psychic, Jesus.

At the Convention of 1929, in my annual report, I recommended a school under State auspices for the training of those desirous of serving the ministry of Spiritualism. Two years have proven the wisdom of this recommendation. Those having attended classes have reaped splendid benefits. This year everything points to a bigger and better school term at the office of the C.S.S.A.

It has been said that "schools are earth's noblest monument." Spiritualists should work together to build at least a few schools as monuments to their Cause. They are absolutely essential for the training of persons in order to qualify them for the especial ministry of Spiritualism. If we cooperate in this program we are laying an impregnable foundation that will secure the future of our Movement.

Education of our speakers and mediums—of any one, in fact—is like the process of polishing diamonds. The unpolished diamond never reveals its true value, whereas the polished stone becomes a jewel of radiant beauty. Adequate education of our workers will do more than anything else to dispel the unpopular criticisms which besmirch our Cause—criticisms, which, too often, are justified in the present order of things.

Persons choosing a mediumistic career with only a haphazard and meager knowledge are equally as handicapped as a farmer attempting to cultivate unfertilized land with a crooked stick. No matter what a man's vocation is he can succeed better if well equipped.

In popular terminology culture signifies intellectual background. It gives one perspective and increases personality.

The ancient proverb, "Man know Thyself," is increasingly applicable today. May I give Spiritualists a new motto: Learn to know the science and philosophy of your religion before you attempt to lecture and demonstrate its phenomena. In so doing you will not only augment your inherent talent but you will bring honor to yourself and the Cause—which should be your sacred obligation before you enter its ministry. Then and only then can Spiritualism be assured that position in the thought-leadership of the world to which its "factuality" just entitles it. For altruistic Spiritualism, properly taught and conscientiously lived, will tend greatly to ameliorate the ills of the world.

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# Your Birth Sign and Its Influence

By ZARAL L'VERNE

*Sun Readings of Virgo—(The Virgin) and Libra—(The Scales)*

## Virgo

**V**IRGO, symbolized by the virgin holding the shaft of wheat, is the sign occupied by the Sun every year from August 23rd to September 23rd. It is the common sign of the earth trinity and is ruled by the planet, Mercury.

People born under this sign are usually above middle stature. The face is thin, complexion sallow, hair brown and eyes hazel or grey. The upper part of the head is often more developed than the lower—a weak chin showing lack of will and the large brain indicating greatness of intellect. The feet are small and the toes are inclined to turn inward, giving them a peculiar labored walk.

Virgo people are very quick and active. They learn with great facility, never working hard for knowledge. For lucidity of statement, purity of diction, grammatical accuracy, Virgo surpasses all others. True Virgos are too intellectual to desire anything other than arbitration. Because they are governed so much by intellect they are inclined to be critical and skeptical of anything that is not scientifically demonstrable to the reason and senses.

The keyword for this sign is acumen. These natives are usually very analytical but the more developed will turn this trait upon themselves for self-improvement. They are intensely practical and well balanced. Their ability to blend the ideal with the practical in effective manner makes them very discriminative. Another noticeable characteristic is their ability to meet defeat and adversity. Apparently nothing can discourage or dishearten them. Disorder, disturbance or confusion are exceedingly annoying to them. They have a place for everything with everything in its place.

One of the great faults of Virgos is their determination to rule and domineer others. They interfere with other people's affairs, criticizing them until they become disagreeable and unpopular. But they will seldom acknowledge or recognize their own faults. They have a weakness for wealth and positions of authority and will sacrifice honor and character to keep up appearances.

In professional life these individuals are sometimes too lacking in confidence to be aggressive. Mercury being the ruling planet, they possess a keen intellect, but Virgo being an earthly sign they are very slow to act, and so lose many opportunities. Being sensitive to the physical, mental and emotional conditions of other people they make excellent diagnosticians. Good psychological research workers, psycho-analysts and psycho-therapists come from this sign. They are well fitted for the study of science, particularly chemistry, diet and hygiene. They are usually successful in literary pursuits and enjoy all details of publication. Many deep philosophers and eloquent lawyers are born in this sign. Commercial affairs also succeed

under their careful supervision. Virgos make splendid nurses if they do not take on the conditions of the patient.

They are very particular in selecting companions and usually do not marry early in life. Often two marriages are indicated in their horoscopes. They find their most congenial mates, partners and friends among those born with the Sun in Taurus, Scorpio, Pisces or Capricorn.

Virgo people are slender in youth but in latter life there is a tendency toward corpulence especially of the abdomen which is ruled by Virgo. As this is the sign of the sixth house—the house of health—they are very sensitive to suggestions of ill health. They suffer from many imaginary ailments and experiment continually with drugs, medicines and physicians. They seem to "enjoy" bad health and are always looking for sympathy. The ailments which they usually bring on themselves are intestinal orders, peritonitis, appendicitis, malnutrition, blood impurities and all irregularities of the digestive system. They should guard their diet and avoid all drugs, meat and animal fats. The throat and eyes are often affected.

Some people of this sign are: Oliver Wendell Holmes, Bret Harte, Count Leo Tolstoy, Richard Arlen, Maurice Maeterlinck, Maurice Chevalier.

## Libra

**T**HE Sun is in Libra every year from September 23rd to October 23rd. The sign marks the beginning point of the fall season—dividing the zodiacal year into two equal parts—the first part being physically productive. The symbol is a pair of scales, representing balance and justice. It is the cardinal sign of the air trinity and is ruled by the planet, Venus.

Physically these persons are usually tall, slender and gracefully formed; penetrating blue or grey eyes; smooth clear complexion; well formed mouth; teeth particularly fine and even; auburn or flaxen hair; well shaped hands and feet.

We find two natures very markedly expressed in these people; one is that of the Sun, which is cheerful and

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optimistic and the other is that of Saturn, which is morose and melancholy. They are very changeable, following a chosen vocation with great zeal and enthusiasm. Yet without a minute's warning they may pursue another idea with equal interest. They are most adaptable to circumstances. They seldom fret over losses and failures but fervently set about to restore their fortunes.

Their most dominant trait is weighing, equalizing and balancing everything. Because of their sense of justice and harmony they are natural reconcilers and peace-makers. They are daring in their enterprises and are often engaged in speculation. They are very kind, amiable and generous, always ready to make any sacrifice. Having remarkable intuition and unusual perception they accept circumstances with a quiet fortitude. They appreciate beauty in nature, art, music or literature.

One of the chief faults of Librans is the tendency to scatter and dissipate their forces. They must learn to be patient and persistent until they have achieved success. They should try to overcome their sensitiveness and anxiety over trivial matters and adapt themselves to conditions over which they have no control. Because of their enthusiasm and impatience they are often too hasty in forming conclusions.

Libra people are capable of holding executive positions where, by their keen perceptive faculties, they can quietly manage affairs. Because of their originality they display great skill as mechanics and inventors. They are among the best business men because of their love of buying, selling and speculating. They also make good lecturers, librarians, judges and other political officers and stage directors. Many actors, poets, writers, artists and musicians are found in this sign.

Librans will find their most harmonious mates and companions among Aquarius, Sagittarius, Aries, Leo or Gemini persons. They are likely to marry while young and often more than once.

Libra rules over the back, kidneys, loins and the skin. So those natives often suffer from stomach and kidney trouble, eczema and other skin diseases. They are also susceptible to Bright's disease, lumbago, diabetes, pains in the back and head and nervous prostration. Their best medicine is music, harmony, rest, beautiful environment, peace and quiet. To practice moderation, discrimination and the "law of balance" in all things will be helpful and profitable.

A few famous people of this sign are Sarah Bernhardt, Annie Besant, Aimee Semple MacPherson, Frederick Nietzsche, Lillian Gish, Buster Keaton, George Bancroft, and John Boles.

## Psychic World Monthly

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# A Spiritual Worker for the Cause

*With Thirty Years of Service Past, Rev. Grace Nicholson's Greater Work Still Lies Before Her*

IN the October 21st, 1906 issue of the "Progressive Thinker" President Harrison D. Barrett wrote a column about "Matters and Things and also People," in which he gave a great deal of space in appreciation of Rev. Grace Nicholson. After commenting at length in commendation of her services on several committees in the National Convention of that year, he said of her mediumship:

"Mrs. Nicholson's messages were spiritual in the fullest and best sense of the word. They were modestly and impressively delivered in a helpful, uplifting manner without a particle of sensational 'fanforanade,' to which many psychics resort. All of them were recognized, and those who received them felt as if 'a holy air were breathing around, an incense from above,' while all others were touched with the spirit of the occasion and felt as did Peter of old when he and his friends received a visit from the angels, that it was good for them to be there. Mrs. Nicholson certainly has a bright future as a bearer of messages of comfort to the sorrowing ones of earth, if her work in Rockford can be taken as a criterion of what is to follow."

And then in the wake of this worthy tribute Dr. George B. Warne, later President of the N.S.A., said of Mrs. Nicholson's mediumship: "She is one of the growing mediums of the Pacific coast. Her personality bears the stamp of honest devotion to a sacred cause."

These were written 26 years ago. Even at that time Mrs. Nicholson was nationally known as a worker. Down through the years which followed her efforts have not waned in enthusiasm and spiritual administration. Though in the earlier years of her Spiritualistic services she was best known as a medium and speaker, she gradually grew to see the imperative need for the development of the Lyceum Movement in our ranks and so gave up her first love for the service of children.

Though actively associated in Lyceum interests in various parts of the country, the past few years she has proved one of California's most progressive Lyceumists, especially after her appointment as State Lyceum Superintendent following the death of Rev. Mary Vasek. For two and a half years she has worked tirelessly in this department, winning the love and respect of the little children wherever she went. It is said that children look into the souls of men and women. If so the attraction of little children to her is evidence of her real inner-self. Her programs at the past two state conventions were unexcelled by any others during the day or night sessions. They were an inspiration

which gave renewed confidence in the future of the Cause. The remarkable proficiency displayed by the children in their musical numbers, recitations and dramatic demonstrations, the mental tests and marches assure the future Cause of Spiritualism—if encouraged.

Of Rev. Nicholson's work as a Lyceum Superintendent Dr. McFarland, president of the C.S.S.A., said in his recent convention report: "Her work has been nobly self-sacrificing, and heart breaking, due to the pitiful lack of cooperation on the part of some. I have always been proud of her. She has dignified the office and, in my opinion,

has the essential qualities for the high position which she holds. Her motherly attributes ever predominate, and I have observed little children tenderly adoring her, only to see her soul crushed by the ungrateful acts of some in the churches. It is imperative to the future success of Spiritualism that all churches have Lyceums. We must contribute love and charity to the teachers and officers of the children's organization."

Because of a seeming lack of interest in the Lyceums by many of our church leaders, early last spring Mrs. Nicholson felt impelled to resign as Lyceum Superintendent so that she might devote her energies once more completely to her mediumship, which she had sacrificed for Lyceumism. But the C.S.S.A. State Board prevailed upon her to continue until after the June convention, which she did. Due to her declination a new Superintendent was suggested and selected in the personage of Mrs. Jack

Flemington, whose ability as a directress was demonstrated in an impressive manner in Huntington Park and Bellvedere Garden churches; the latter being the largest—and the youngest—in the State. Mrs. Nicholson has pledged full cooperation to her young successor.

Rev. Nicholson was ordained by President Barrett in 1906 after having served as a "noviate" for several years. Since that time she was a National Missionary for four years and traveled from Coast to Coast numerous times, never accepting any money for her expenses out of the organization. She has always felt it was a happy privilege to contribute whatever she could in money or services to the Cause. She is a life member of Morris Pratt, to which she has since made frequent contributions, as she believes whole-heartedly in its value to the Cause.

Though she is a member of the Los Angeles Ebell Club—the largest woman's club in the world—in which she is active in several departments—her heart-interest is still in Spiritualism. It is the one great love that never dies. And because of this love once again she is to concentrate



Rev. Grace Nicholson

her attention to the manifestation of her mediumship and is to work with the editor in her missionary work.

Vice President Clarence C. Acorn said of Mrs. Nicholson's mediumship: "Her messages were as convincing as I have ever heard, and I have heard some mighty evidential things." And his experience was recent, which makes us turn prophetic and agree with Dr. Warne when he said: "She is one of the growing mediums of the Pacific Coast. Her personality bears the stamp of honest devotion to a sacred Cause."

#### DIVERSIFIED THOUGHTS OF THE EDITOR

(Continued from page 4)

of India, and the "altar virgins" of ancient Egypt, Greece and Rome—such persons were cared for and protected by the church government, so that in no way were they burdened with the responsibilities of livelihood. That plan will be the only salvation of the integrity of mediumship—which is the basis of Spiritualism's proof—for those wholly interested in the spiritual welfare of the Cause will be willing to make the necessary sacrifice. In Germany two years ago some one was inspired to start a convent for the development of mediumship. Its outcome will be viewed with interest and the quality of mediumship unfolded therein will be worthy of serious investigation for so far as understanding anything about mediumship is concerned we are still in the kinder-garten.

Referring again to the financial problem there is one important thing to consider: if it is worth from one to five dollars to receive a lot of speculative information about sweethearts, marriage, oil wells, et cetera, then dollars are inadequate to express the value of one minute bit of evidence proving that life is eternal and spirit communication a fact. We can develop our reasoning faculties to provide solutions to our own problems. Dependence on others but retards our mental development and sense of responsibility. We should be prideful enough to sharpen our own ingeniousness. In most instances advice, however well-meaning, fails to provide the relief which we seek—except in a temporary mental sense.

However clever or brilliant or capable one might be, these attributes are not the essential qualifications for mediumship and afford no direct key to the "mysteries" of life. Man is endowed with still more superior faculties—intuition, inspiration, illumination—fashioned to penetrate the gradational planes of life from the temporal to the celestial worlds. The reasoning faculty offers no objective proof of personal survival and interworld communication, but mediumship may. It is the golden key to the knowledge of the immortals. It is man's greatest blessing when used constructively, but becomes "black magic" when used by ignorant, selfish persons.

We are inherently endowed to meet all life's problems if we develop our ability. We can develop business acumen the same as we can develop any other mental trait, or art, if we are studious and persistent. But humanity, being lazy at heart, too often attempts the easier way by letting someone else juggle its problems. Thus, mediums and priests and preachers and lawyers prosper.

#### The Religious Aspect of Mediumship

CLARENCE E. COE, of the Los Angeles City Council described fortune-telling as the "act of getting people behind closed doors and telling them a lot of junk." What

experience he has to qualify his statement he does not say.

While Councilman Coe wanted the fortune-telling ordinance killed, Councilman Robert L. Burns is reported to have predicted that "if the ordinance was killed, fortune-tellers, palmists, astrologers, et cetera, would beat it by the simple process of joining a religious cult."

There is literally more truth than conjecture in the above prediction. For many years various persons seriously interested in a dignified presentation of the Cause of Spiritualism have entertained an idea whereby "camouflage" religious cults would not be permitted charters under which to practice questionable professions. But another way must be found if the very name of religion is not to be "tramped in the mud of human selfishness." Any legislation defining what is and what is not religious is contrary to the Constitution of the United States. Consequently, the effort to prevent any intrusion of charlatry in any religious denomination lies only within the power of the particular organization concerned, which, alone, is qualified to determine what properly comes within the bounds of its teachings. Protecting the name by copyright is the only definite assurance an organization may rely upon that it will not be held responsible in the public mind for the activities of those not directly within its membership. This, then, is the only alternative true Spiritualism has to free itself from the increasing number of charters under its name, which is no way—either by belief or practice—are related to its Cause.

Webster defines religion as, "The outward form or act by which men indicate their recognition of the existence of a God or of gods having power over their destiny to whom obedience, service and honor are due. . . . A system of faith and worship; a manifestation of piety . . . designating the feelings and acts of men which relate to God . . . Religion denotes the influences and motives to human duty which are found in the character and will of God, while morality describes the duties to man, to which *true religion* always influences."

The new Los Angeles ordinance relating to fortune-telling gives local Spiritualism a challenged opportunity to prove its religious hypothesis, which every earnest devotee is eager to vindicate. The final victory must be won by our mediums. They must defy the selfish propensities of a public which is not personally interested any more in their sublime gifts than such gifts can contribute to its materialistic desires and welfare.

While this editorial was in the process of creation the editor received a call from the President and Vice-President of the C.S.S.A. Both Dr. McFarland and Mr. Acorn expressed approval of our thoughts herein expressed, and though their visits were separate, each voiced the same opinion relative to the practice of religion in mediumship. They insisted that to be indifferent to the religious aspect of our Cause completely eliminated the medium from the protection which our religious charter designates. They referred to the case of Mrs. Oline Webster as an example. The judge asked her, when she came before him after an arrest by policewoman Mary Ross: "If she opened her seance with a prayer, or was there a Bible in the room?" The response was negative.

Here was the only legal "loop-hole." Though one may believe and practice a religion with a "Holy Book" other

than the Bible, as Spiritualism has no such book independently representing its Principles, a Bible is the logical recourse. Repeatedly our leading officers have emphasized emphatically the necessity of religious adherence to our By-Laws and Principles, and they have asked us in this editorial to reiterate that *failure to do so may result in legal technicalities*.

We should concentrate our endeavors on proving survival and interworld communication—every bit of evidence of which is invaluable to the moral, ethical and economic welfare of humanity—and as the newspaper editor said concerning a public always seeking the sensational: "Let the public go jump in the lake and get clean."

If we, as Spiritualists, do our utmost to uphold the honor and dignity of our Cause, we will soon find financial assistance coming into our treasuries. If the American Psychical Research Society has attracted over a quarter of a million dollars in endowments, and Spiritualism has not, it certainly is time that some of us are waking up and asking why? There is a reason, and this magazine for one, is eager to eliminate the causes. In that event the altruistic, spiritual mediums ordained to serve our Cause may be assured of spiritual and material protection and thus relieved of the trying responsibilities of livelihood. Then mediumship once more will shine iridescently with Spiritual light and influence.

#### Ice Cream and the Eclipse

A PARTICULARLY happy incident which we shall never forget occurred on the day of the phenomenal eclipse of the sun at 11:55 A.M., when it was in full glory. Many of pessimistic tendencies predicted dire things for most of those who ventured out that day, but nevertheless we went "adventuring" bent on finding a piece of glass to smoke, through which we might behold the spectacle.

As we were walking down a street in Ventura, California, coming towards us was a bewhiskered man in tattered clothing, eating a cup of ice cream, and beaming as though the gods had just whispered he was heir to all the blessings and happiness of earth. His face was radiant with appreciation. Just as we were about to pass him, chucklingly he said to us: "I asked for bread and I got ice cream. Praise God!"

We were so surprised and delighted that we turned inadvertently to observe his next reaction of joy, and we saw him walk to the curb and sit down upon the stone with a gesture of luxury as though it were made of down. His was a happy face and an appreciative heart. We, too, were blessed in seeing him. On our memory indelibly were graven the words: "I asked for bread and I got ice cream."

There is a moral for all of us. Most of us have been asking for "ice cream," and have bemoaned our fate because we did not get it. That is the trouble with the world today—it wants ice cream. Maybe if we follow the example of the "blessed beggar" and ask for bread, ours too may be the joy of surprise gifts.

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#### EILEEN GARRETT—MEDIUM, PSYCHIC OR WHAT?

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strictly private nature were so convincing as to eliminate the last vestige of doubt.

"Not to be convinced," she said, "is either to be guilty of crass stupidity or sheer idiocy—or both."

In view of this evidence, and much more which we have not space to record, what is the thoughtful person to believe when Mrs. Garrett claims she is not a medium, and does not believe that the so-called spirits of the "dead" return to talk to mortals—and she denies belief in Spiritualism? Yet she uses spiritistic terms and methods as observation proves. During group seances in Hollywood frequently she would say to the *sitter*: "I see the *spirit* of so and so," or "I hear the *spirit* of so and so." If she does not believe in "spirits incarnate" and does not hold spiritualistic interpretations of psychic phenomena, why does she work in Spiritualist groups and use spiritualistic terms? She frankly admits she is not concerned with the religious aspects of the phenomena, and that *her only interest is in the money to be derived therefrom*, which may in some measure account for her psychology in the matter: "When in Rome do as Romans do." In other words agree with those present regardless of past or future allegations. If she does not believe, that is one thing—her privilege! And if she does it amounts to the same. It is immaterial to the writer what any one believes so long as that belief or profession of belief is *sincere*. Beliefs, based upon clear reasoning and experience, are rarely as fluctuating as the wind, however progressive the person may be.

In a 1931 issue of "Light," a pioneer English journal, there is an interesting and informative report of Mrs. Garrett's first introduction to public platform work by Arthur Ford, the popular international medium whose work in London was so phenomenal that thousands were turned away for want of either seating or standing capacity. It was a Spiritualist meeting in Grotrain Hall, on which occasion Mr. Ford was the advertised attraction.

"Light" reports that Mr. Ford said to the huge audience: "I have a surprise for you." He then announced, according to the same report, "that Mrs. E. Garrett, the well-known trance *medium* had been persuaded to take up platform clairvoyance, and he sat by whilst Mrs. Garrett passed successfully through the ordeal of giving her first public readings."

In her talk she said that while *bitberto* she had disclaimed the description of Spiritualist, she had, nevertheless been most successful in securing evidence of survival for others, but as she was always in deep trance when *the messages came through*, she never received much evidence for herself. In the course of the interview she further said: "While I was a *Spiritualist medium* I never tried to convince my sitters of survival, but on the other hand the sitters often tried to convince me.

"Recently, however, during convalescence following an operation, normal clairvoyance has been added to my mediumship and I am fully convinced of the reality of the *spirit people*."

The report in "Light" goes on to say, quoting Mrs. Garrett, that as a result of this addition to her gifts, she decided to follow the advice of Mr. Ford and take up plat-



form work and to accept the invitation of Mrs. St. Clair Stobart to join the staff of the London Spiritualist Alliance.

Referring to her mediumship Mrs. Garrett said: "Eight years ago I came into this subject merely for amusement and for six years have been a professional medium. . . . Since my last operation I have had clairvoyant vision which has aroused my curiosity. The spirit people appear so real I see them with normal objective vision. . . . This has made me feel I am dealing with real, tangible people."

In closing her remarks during her first public platform debut, she expressed her gratitude to Mr. Ford: "He is not only a very fine medium but a very fine friend." She thanked both him and Mrs. Murphy Lydy—another American medium visiting London at that time—for their wonderful gesture in giving a benefit for her when she was very ill, in which the equivalent to seven hundred dollars in American money was raised and given to her for hospital expenses.

After hearing her explanation, concerning Uvana, in Los Angeles, California—almost the other side of the world—Harry Carr wrote: "I don't give a whoop whether she digs it out of her subconscious or whether it is purple rays floating around." This is a disinterested newspaper man's comment. But the attitude of a true psychical researcher is to find the real facts in the matter, if possible.

In closing this report we will quote Uvana's remarks concerning himself during a sitting with the research department of the Los Angeles Section of the A.S.P.R., while Mrs. Garrett was allegedly entranced. Those present were: Judge Ben Lindsey, Dr. William L. Weber, Ransome Sutton and W. Armistead Collier, Director of Research. In answer to Mr. Collier's query, "Are you a separate consciousness?" Uvana replied:

"I, my friend, am a separate consciousness—a personality, I think would be the easiest mode of expression—once past but not by any manner of means released from the consciousness, or at least shall I say, from the impingement on the consciousness of your world. I am Uvana and of Arab contact."

Mr. Collier: "Did you live in a certain period?"

Uvana: "I lived less than one hundred years ago. I have no—how will you call it—claim to old knowledge. . . ."

Mr. Collier: "Are you with her (Mrs. Garrett) always?"

Uvana: "No, my friend, that would be a terrible thought; that would not be permitted with the operating laws nor would it blend with the laws of growth of mind or soul faculty, to be with her always. . . ."

Mr. Collier: "Where are you when you are not manifesting through your medium?"

Uvana: "I, when I am not manifesting through this instrument, am in a state of etheric or super-chemical life that is impinging upon you at every moment of your own life."

Uvana then went on to explain the existence in which he lived. After a lengthy discourse, Mr. Collier asked him: "Now, Uvana, leaving the physical world for a moment, do you contact other personalities as yourself—is life there as here?"

Uvana: "Definitely! It is a clearing-station for this which you will call larger universe of earth."

Mr. Collier: "Do you see anyone there you can recognize whom we would know?"

Uvana: "I would be very glad to try, but I would have to drop the philosophic rhythm and come down to the more mundane, and, if it is your pleasure, try to describe the people you desire."

When Mr. Collier referred to Mrs. Garrett's unique explanation of "Uvana," the control replied:

"Yes, she did speak of me as an entity or what you call it, the survival of past rational experience. I am not a survival or a flux, I am a personality. Does it seem impossible for you to believe that?"

This is only a partial report of this sitting, the contents of the rest being immaterial and irrelevant to the subject of this article.

The question which suggests itself to hundreds who witnessed Mrs. Garrett's public demonstrations is this: When will she—as a professional medium—know whether or not survival of consciousness and personality is a reality? If she can see the spirits—call them shells or thought forms or what you will—around other persons, why can she not see these same phenomena in or around her own aura, which is in her own vibration?

If I may speak personally from my experience in a private sitting with Mrs. Garrett, I consider her one of the finest psychics I have ever contacted. She literally X-rayed my body and even exposed all my pet ailments. Questions which had been uppermost in my mind she answered—whether or not the prophecies come true time will tell, as it must with all references relating to futurity.

However, when Mrs. Garrett attempted to "contact" *mediumistically*, she failed with the exception of one instance, which was of peculiar importance because I knew nothing of the entity to whom she referred. When I arrived home and related the incident to a member of my family, the description was recognized as that of a long-forgotten uncle. The name was correct as were the conditions preceding his death. My mind or aura certainly did not contribute to that contact!

When she described my father-in-law, the description was not as I knew him—which was just a year before his passing ten years ago—thin and emaciated as the result of a long siege of cancer. Her representations of him and my mother-in-law (still living) were exact mental reproductions of them as they appear in portraits hanging on the wall of my sleeping room, which, consequently, I see daily. These portraits were taken about twenty years ago when my father-in-law was stout. It was not until nine years later that I met him. Since the photographs

were taken there had been decided changes in both my father and mother-in-laws. Notwithstanding their appearance as I knew them, my most vivid and alive impression is as I see them daily in the portraits.

From this is it not reasonable to assume that Mrs. Garrett *psychically* got my most recent mental conception of my in-laws—impressions imbedded in my consciousness by daily observation of the photographs? This phenomenon, to me, is purely psychism because on all previous occasions when I have received purported messages from my father-in-law he has always described himself as I knew him in life. I believe it is reasonable to assume that any one describing himself to another would—if desiring recognition—attempt to make that description coincide with himself as the person knew him; otherwise identification might prove futile, for time is ever accompanied by changes, however minute.

Psychism does not relatively have any connection with mediumship. There is a fine line of demarcation between the two. All persons are potential psychics—as are also the animal kingdoms—in that they are sensitive in greater or lesser degrees to thought and auric radiations: but few are mediums. A medium is an intermediary between two persons or planes of thought, just as a radio is an intermediary between the artist broadcasting over the transmitting station and the audiences scattered beyond the reach of unassisted sensory reception. When the public—as well as many psychics and mediums—begins to appreciate the difference between psychism and mediumship, then there will not be so much confusion in the interpretation of the phenomena.

So far as my opinion may count for anything, Mrs. Garrett is the best psychic with whom I ever sat, though my experience in that particular phase has not been extensive. As for her mediumship, in the true sense of the term, I know of many, “unhonored and unsung,” who are far more developed and accurate as to details. Nevertheless, as a super-sensitive psychic she is an interesting subject for psychical research societies, and could, guided by qualified authorities, probably contribute a great deal toward the solution of the mystery of the human mind. But she loses the confidence of a critical public when she persistently entangles herself in contradictory explanations and allegations. Her phenomena are the things to be observed, not her opinions nor the opinions of any one else—the facts are the needles in the proverbial haystack. Rather than risk an accusation of insincerity by numerous contradictory explanations it would be much better for Mrs. Garrett to remain entirely silent on controversial subjects, especially where she may have particular reason to be “obliging.”

However, she does indicate an important field of research when she re-emphasizes the fact that “there is really very little we understand about the mysteries of the human mind.

“As I experiment,” she says, “I am trying always to understand some of these mysteries. I believe that I, like many others, am susceptible to waves or emanations radiating from the minds of other persons.”

But the strangest mystery with psychics is that they, who apparently are able to read the thought and auric radiations of other persons, are totally at a loss in solving

their own problems, and are as susceptible to gossip, suspicion and suppositions which have no foundation as are the masses less gifted. Indeed, “there is really very little we understand about the mysteries of the human mind.”

#### SPIRITUALISM, SCIENCE AND PSYCHIC RESEARCH

(Continued from page 10)

Greater or lesser amounts of either detracts from the purity of the color.

Another unalterable law of nature is that nitric acid will not attack gold, nor will hydrochloric acid separate the golden atoms. The chemist knows this. By indefatigable experimentation he has learned that the law governing the process does not work that way. But a mixture of nitric and hydrochloric acids will attack gold and separate its atomic structure—and it becomes something different.

Scientists know these facts as they are the familiar tools of their every-day workshop, and yet, these self-same scientists, as a rule—who smile at the uninitiate expecting any promiscuous combination of hydrogen and oxygen to form water—expect an amazing laxity in the laws governing psychical and mediumistic phenomena. Though the great scientists who were interested and courageous enough to embrace Spiritualism as a cause, have contributed a tremendous amount of prestige to that cause, so far as fundamentals are concerned they have found many of their efforts to “harness” psychic laws as futile as were the efforts of less learned laymen.

Outside the fact that a “medium” seems to be the prerequisite for psychic and spiritual phenomena, and that there are external forces and intelligences which can make their impress upon matter, science and psychical research—notwithstanding any claims—have little more idea of the basic principle governing the phenomena than have the masses at large.

In comparing telepathic phenomena with other phases of psychic and mediumistic manifestations Orson D. Munn writes: “However, it may turn out when the causes and nature of the several phenomena are discovered—if they ever are—that they have little or nothing in common. One class might be valid and others the reverse. In other words, our present tendency to lump together several kinds of phenomenon may merely reflect our present ignorance of them. Practically all that science knows about them now is that, apparently, some of them work. The cause—the underlying “force” if there is a force—and the actual method of operation remain hidden and unknown. Therefore our investigations must at present be only empirical; we perform experiments and try to make deductions from the end-products, but the intermediate parts of the chain are blank. An empirical science is only half satisfactory.”

The psychologist claims that psychic phenomena are the results of thought or psychic emanations from the living bodies. Some scientists, with a sweeping gesture of mental speculation, infer that chemical principles may account for them, much as hydrogen and oxygen—both of which are colorless, tasteless and odorless—account for water. Many psychical researchers assume a superior attitude and refrain from any explanation, which is to say that after half a century of alleged scientific investigations they have

failed to arrive at any conclusion—except, perhaps, personally. The majority of Spiritualistic laymen believe that the phenomena are performed by incarnate spirits.

But it is not enough for Spiritualists to merely claim that *all* the phenomena are the result of incarnate spirits, and it is just as foolish for the skeptic or scientist to deny the existence of spirit agencies in the matter. Mere denials do not disprove a thing any more than a mere affirmation is evidence of a reality. Sweeping all speculation aside, and eliminating personal opinions and prejudices, thoughtful people want to know: What is the law that makes it possible for a clairvoyant or clairaudient "medium" to see or hear disembodied entities and the average mortal not see or hear them? Is it a physical or supernatural sense? How could Swedenborg see the great Stockholm conflagration the instant it was occurring when he was walking in the garden of a friend several hundred miles away? What is the law of levitation, etc., etc.?

It is almost amusing to persons eager for knowledge of facts to read and hear some of the amazing excuses concocted to depreciate psychic phenomena—explanations often more confusing and illogical than those they wish to refute. If only we could discard prejudice and superstitions what a world of knowledge and beauty might be revealed to us! We are as blind men ignorant of the splendors of a sunset, or as deaf men whose souls have not been stirred by a glorious symphony under the stars. Half the sublimities and ecstasies of life are lost to us because of our prejudices and preconceived notions. The blind or deaf man's denial of a sunset or a symphony—because of dormant faculties and consequent ignorance of their realities—does not alter their existence, nor detract from their beauty, to those who have "eyes that see and ears that hear." Neither do the skeptic's and materialist's refusals to acknowledge a spiritual or mental realm subvert their existence. Mere denials without basis of fact do not impress thoughtful persons. Condemnation prior to investigation has always been one of mankind's greatest hindrances to progress. But for man's inherent skepticism, and the denials of the Church during the Dark Ages, the masses of that period might have enjoyed the comforts and mechanical conveniences which lighten our burden today. It is interesting to note that with but few exceptions every person who has suggested inventions and "existences" beyond present comprehension have met with derision and doubt—just as have the promulgators of psychic and mediumistic phenomena and the reality of a spirit world.

But the greatest problem with which we are met is not so much the technicalities of "spirit communication" as to how we shall determine definitely between the genuine

and the spurious, or how shall we eliminate the spurious? After all there is such a fine line of demarcation between the phenomena of psychism, mediumship, imagination and deliberate deception that only the substance of the message in relation to facts already established or later to be established can validate the integrity of the performer.

In the meantime if experienced scientists, with fully equipped laboratories and chemical knowledge at their command, would only steady their restless telescopes from wandering through the starry firmaments and concentrate awhile on the structure of man's psychic constitution, they will find that research into the structure of the atom or the measurement of light years will not be found half so intriguing as the human mind and soul force—or are the latter more difficult of exploration than a planet a million miles away where speculation is more safe?

Humanity is not affected nearly so much by incomprehensibly distant nebulae as it is by the psychic idiosyncrasies of the human race. While our brilliant physicists focus their telescopes in space and seclude themselves among the mysteries of their laboratories, and while Spiritualists strive to demonstrate and teach immortality and continuity of consciousness so that humanity may be comforted in the throes of death, murder, plundering and vice run rampant, simply because we are largely in ignorance of our psychical and physical composition.

The imperative need is a common meeting ground between religion and science—particularly where scientists may observe and analyze Spiritualistic phenomena at their leisure. Psychical research could be that meeting place if it would, but so far of itself has failed to advance because so many of its leaders choose to ignore the facts established in the past, or are ignorant of the true field of psychical research. The observation of "yeast cells" and "magnetic needles" in themselves are not within the true domain of psychical research only inasmuch as the knowledge gained therefrom may *possibly*, in some mysterious manner, contribute to the real work in hand—the observation, classification and scientific explanation of psychic and mediumistic phenomena: these are the domain of true psychical research. It must be remembered that *scientific research* in the common meaning of the term is not *psychical research*. The only relation is when psychical research is conducted along scientific lines.

But regardless of the viewpoints and interpretations of Spiritualists, scientists or psychical researchers, and their methods of approach, Truth, itself, will not be halted by skepticism or disintegrated by disbelief. The laws of life are not amenable to man's opinions. On the contrary, if man would truly live and enjoy the fullness of life he must become amenable to its laws. He has no alternative.

Notwithstanding caste or creed or degree of spiritual and intellectual development, we all face a similar fate, death, beyond the gates of which lies the Great Mystery. Are we going adventuring into that realm ignorant and afraid, speaking a strange tongue? Or has Infinite Intelligence provided us with "travelers' agencies" through which we can obtain advance information and thus travel intelligently and with perfect equilibrium? If so which will prove the divinely destined intercessors upon whom eventually we can depend for infallible guidance: Spiritualism, Science or Psychical Research?

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# A Spotlight on News of Interest

## Post-Convention Rally Banquet

ON Saturday evening, November 12, 6:30 P.M., the Third Post-Convention Rally Banquet will be held in the Orange Blossom Room of the Hayward Hotel, 206 West Sixth Street, corner Spring Street, Los Angeles, California. There will be special speakers and a musical and dramatic program.

This annual fall banquet was instituted in 1930 for the first time by Felicie O. Crossley, honoring the pastors of the California State Spiritualist Association, in appreciation of their services to the Cause.

The first dinner was held at the Rosslyn Hotel with an attendance of 242. So many more attended than were expected that the dining facilities were strained but every one was generous and enjoyed a happy evening.

The second Annual Rally Banquet occurred on the first Saturday in November in 1932 with Mrs. Crossley again presiding as founder-chairman. The attendance was 185, and every one present was radiant with the spirit of the occasion. The honored guests were delightfully attractive in colorful dinner dresses and seemed to reflect the appreciation being bestowed upon them for their services to the Cause.

It was Mrs. Crossley's wish that the Rally Banquet might become an annual affair in honor and appreciation of our church leaders, and so, notwithstanding the depression, the third event will be held this year. Mr. George Ralph, officer of the C.S.S.A. has assumed the responsibility for the details of evening, and with the cooperation of the Founder and others, it is planned to make this the most entertaining and friendly occasion of the three.

The catering will be done by the Pig and Whistle Corporation and the tickets will be one dollar. There will be brief speeches by special speakers and more entertainment this year so we are anticipating a big attendance to honor our pastors and encourage the spirit of social fellowship in our Cause. The noted Judge Ben Lindsey, of Denver, Colorado, will be one of the featured speakers. All are welcome.

## C.S.S.A. School Opens Semester

THE first semester of the 1932-33 session of the California State Spiritualist Association school opened on Monday evening, October 3, at which introductory exercises were conducted and enrollments for the several courses made. There was a good attendance.

On Monday evening, October 10, the class of "Corrective English" had its first lesson conducted by Mrs. Georgia Jones, whose work for the California State Board of Education has won her many laurels. The class will contain fourteen lessons with credits at the end of the term.

On Monday evening, October 17, there will be a class conducted in "Philosophy and Science," with a substitute teacher in Dr. H. Duncan McFarland's absence while at the N.S.A. Convention. Once a month there will be a session of instruction in "Platform Decorum" by Mrs.

Maryellen Parlee-Nottingham, whose work in this department last year was highly commended.

This year's courses have been specially arranged so that the most benefit possible might be derived from each course. Full credits will be given in the hope of inspiring a greater interest. The faculty members have been carefully chosen for their ability in the particular study, and merit the full confidence of the students. No aspiring worker in the C.S.S.A. can afford to miss this excellent opportunity for self improvement, so that he may be fully qualified as a teacher, lecturer or message minister.

## C.S.S.A. President Leaves for East

DR. H. DUNCAN MCFARLAND, president of the C.S.S.A., left Tuesday evening, October 11, for Chicago to attend the N.S.A. Convention. As chairman of the State Presidents' and Secretaries' Committee he will have an active session, and probably an exciting one. He expects to return about October 31.

## Rev. Minnie Sayers Prolongs Visit

REV. MINNIE SAYERS, pastor of the Spiritualist Church of Revelation, Los Angeles, has prolonged her eastern tour in order to attend the N.S.A. convention in Chicago, October 18 to 22. Mrs. Sayers was a worker in Lilydale and the other leading Spiritualist camps of the East where her unique mediumship won high praise. She has the rare gift of detailed messages which seldom fail to leave a deep and convincing impression on the recipient. She will receive a generous welcome by her church and friends when she returns.

## First Spiritualist Temple Progresses

DURING the past two months the First Spiritualist Temple of Los Angeles, California, has had a decided increase in attendance and interest on the part of the members.

As speakers Dr. H. Duncan McFarland, president of the C.S.S.A., Clarence C. Acorn, vice-president, Vincent Wilson, noted blindfold ballot reader and Felicie O. Crossley, editor of the *Forum of Psychic and Scientific Research* have served to appreciative congregations.

On Thursday evening the message circles are having a good attendance. The Sunday evening dinners are also attracting a good many who stay for a social hour between the afternoon and evening services. All are welcome.

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### A Spiritualist Hospital

**B**USINESS throughout the world has suffered from depression-labor-pains, and even hospitals are not immune, though they specialize in the cure of pains. Several leading hospital treasurers in Los Angeles have looked with tearful eyes the past year at red figures on the "wrong side of the ledger." But this is not true with the Windsor Hospital, 1100 East Windsor Road, Glendale, California. It is an institution unique. Not only is it equipped with the usual departments, wards and conveniences for modern clinical and surgical work, but it has delightful, homey convalescent cottages surrounding a garden of rare beauty—flowers, ferns, velvety lawns and stately, spreading trees. Here amidst nature's fragrance and the song of birds health visits the sick and lures them to its kingdom. The only suggestion of a hospital out among the cottages is the appearance of immaculately white-garbed nurses hurrying quietly to and fro in their humane mission of service.

This is a Spiritualist Hospital, guided and directed by "spirit agencies." Some twenty or more years ago its founder, Nan Maxwell Miller was shown a vision in her young womanhood, and was led to what then was a suburb farm with a big rambling farm house. She bought it and immediately began to build bit by bit what today is one of the most unusual institutions of its kind in America. Ten years ago, as promised by spirit beings, Mrs. Miller met Mrs. Mary Shultz, the medium whom Ella Wheeler Wilcox invited to live with her, and to whom the Cosmopolitan Magazine gave so much publicity a few years ago. The two women became bosom friends and Mrs. Shultz was invited to make her home with Mrs. Miller. She did so and has since been her constant companion. Through her mediumship the affairs of the hospital are largely directed, and to it Mrs. Miller modestly attributes most of the institution's success. However, there is a hovering essence of peace and well-being at Windsor which is not to be found elsewhere among the sick. It breathes the influence which empowered the "Nazarene" to raise the dead and heal the halt, the lame and the blind. As He recognized the spirit law, so does the founder of Windsor Hospital and her companion-friend.

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### Mrs. Gwendolyn Kelley Hack Writes

**A** LETTER from Mrs. Gwendolyn Kelley Hack, of September, mentions her being in Boston for ten days, during which she attended several powerful seances—about 12 to 14 present—which took place at 10 Lime Street, with "Margery." The happenings of the evening will appear later in the A.S.P.R. "Journal," and will constitute a new line of Walter's phenomena.

His versatility seems inexhaustible, and the present series is a distinct departure from the thumb-print experiments of the past year or so. It is superfluous to say that full precautions were taken and the results fully attested.

Mrs. Hack adds that "Margery" appears very well and is, as ever, most attractive.

### Florence Becker Robbed

**F**ROM Canada, where Rev. Florence Becker, N.S.A. and C.S.S.A. Missionary, is teaching and demonstrating her phenomenal mediumship, comes a letter, a portion of which reads: "No doubt you saw the "Examiner" of September 11th where my home was held up and we were robbed. The bandits tied us to a chair and kept the gun against our back for thirty minutes.

"It was a dreadful experience. They took our money, all my jewelry and two fur coats. But I received a wire from the police before I left Edmonton, Canada, that they had recovered part of the jewelry and had captured two of the men. A friend found one of my rings in a pawn shop.

"My meetings en route have been a tremendous success. In Calgary (Can.) they were lined up on the street at 7:30 P.M. The people are very appreciative and are hungry for spiritual food."

The editor of one of the papers, "The Edmonton Bulletin," gave her a wonderful write-up after attending one of her trumpet seances. This editor's attitude reflects a similar one dawning upon other members of the press toward Spiritualism. After Mrs. Becker completes her engagement in Calgary, she leaves for Toronto, Can., Milwaukee, U.S.A., and then to Chicago for the N.S.A. Convention. After other brief engagements she will return to her home

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#### Obituary—John Slater Passes On

**A**FTER fifty years active service as a Spiritualist medium, Rev. John Slater passed to the Spirit World at his home in San Francisco, August 30, after a long illness. Little did any one suspect when he appeared as "star medium" at the recent June convention in California that it was to be his last personal appearance before Los Angeles audiences.

Mr. Slater was born in Philadelphia, September 24, 1891, and had he lived he and Mrs. Slater would have celebrated their forty-second wedding anniversary on September 18, 1932. Yet she feels his spirit presence and knows that he has not gone. More lengthy reports of Mr. Slater's life and mediumship may be found in the "National Spiritualist," September, 1926 and October 1932. His was a full life.

#### Features in Next Issue

Due to being over crowded in this issue, two of our leading articles—"Flammation Comes Back" and "The Religion of Science" (containing observations on God and Religion by Darwin, Huxley, Einstein, Lodge, Millikan, Eddington, Jeans, Bose, etc.)—were left for the next issue, November 15. Other leaders will be: "The Astral of a Living Boy in Paris Talks Through a Medium in Los Angeles," by John S. Tanner, M.D., "A Hypothetical Analysis of Mind and Mental Phenomena," by Felicie O. Crossley, also articles by James Leigh, Horace Leaf, Hal Rush, George Francis, J. C. F. Grumbine and others.

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## SPIRITUALISM—ITS TRUE VALUE

By A. C. Blackburn

THE question is often put by the ordinary man, "What should I gain by Spiritualism, even if it is true?"

Perhaps an ordinary man may supply the answer by telling what it has done for him. Looking back over a period of many years devoted to the investigation of Spiritualism, I will take stock, so as to speak, of the benefits accrued.

Now, it is a regrettable fact that to the ordinary individual who has never investigated, Spiritualism is the practice of sitting in the dark and waiting for uncanny things to happen—for tables to move, figures to appear, and so on. I thought so once, but I soon discovered that such phenomena were not the total length and breadth of this vast subject. Immediately one becomes convinced of survival after death (so called), one's life becomes a completely different proposition. The question arises: If the death of the body is not the end of my personality, if the qualities, virtues, faults, loves, all those parts of my consciousness which make up my immaterial being, do not drop away into utter nothingness—if I live on untouched by the disintegration of my material body—then, to live rightly becomes an obligation almost awe-inspiring; the terrible results of wrong living, evil habits and thoughts, become visible as consequences which some day have to be met and paid for to the uttermost farthing, and the immutable law, "As ye sow, so shall ye also reap," looms up with startling clearness. From this knowledge one learns to watch well the everyday steps and thoughts, whether they are constructive to character and personality, or destructive.

It also becomes clear, especially if the development of mediumship be taken up, that the health of body, mind and spirit are essential and interlocked. The absolute control of the mind, the thoughts and deeds, must be firmly established, for if one cannot control one's own personality, it will be found impossible to advance in true spirit power; but with rigid cultivation of self-mastery and the establishment of thought control a new world is opened up; one's character and influence for good both expand; life is good, one enjoys music, laughter, radiates love for his fellow-men, delights in the simple beauties of Nature, and enters into the Spirit of the Universe, being at one with all creation.

The new outlook upon life is the precious gift which the true Spiritualist knows as the greatest blessing of all—the joy of self-conquest, the joy of *Living*.

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Of "Forum of Psychic and Scientific Research" published monthly at Los Angeles, California for October 1, 1932.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Felicie O. Crossley, who, having been duly sworn according to law, deposes and says that she is the editor, publisher, business manager, and owner of the "Forum of Psychic and Scientific Research" and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Felicie O. Crossley, 2303 Miramar Street, L. A.; Editor, Felicie O. Crossley, 2303 Miramar Street, L. A.; Managing Editor, Felicie O. Crossley, 2303 Miramar Street, L. A.; Business Manager, Felicie O. Crossley, 2303 Miramar Street, L. A.

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3. That there are no known bondholders, mortgages, or other securities.

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Felicie O. Crossley

(Signature of editor, publisher, business manager, or owner.)  
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## CALIFORNIA STATE SPIRITUALIST ASSOCIATION AUXILIARIES

### BAKERSFIELD

First Christian Spiritualist Church.

### BUENA PARK

Golden Circle Spiritualist Church, 915 Grand Ave.,  
between 4th and 5th.

### ESCONDIDO

First Spiritualist Society.

### FALLBROOK

Fallbrook Spiritualist Church, Odd Fellows Hall.

### HOLLYWOOD

Spiritualist Science Church, 6100 Hollywood Blvd.

### HUNTINGTON PARK

First Community Spiritualist Church, corner of Clar-  
endon and Malabar Streets, Ebell Club House.

### LONG BEACH

First Universal Spiritualist Church, 317 E. Broadway

### LOS ANGELES

South Side Spiritualist Church, 5840 S. Broadway.  
Temple of Scientific Spiritualism, 906 East Twenty-  
third St.

People's Spiritualist Church, 2537 West Twelfth St.  
Central Spiritualist Church, 2201 South Union Ave.  
Merideth Spiritualist Center, 1726 Venice Blvd.

Spiritualist Church of Revelation, 730 Grand Ave.  
Omada Spiritualist Church, 4707 So. Vermont Ave.  
Spiritualist Temple of Light, 232 So. Hill Street.

Spiritualist Center of Big Brother and Sisterhood.  
7205 Franklin Avenue.

First Spiritualist Church, Belvedere. Arboretum, 936  
McBride St.

Spiritualist Church of Spiritual Prosperity, 1820 So.  
Hobart.

### OAKLAND

The Spiritualist Church, 743 Twenty-first St.  
Spiritualist Science Church, Porter Hall, 1918 Hall St.

### SANTA BARBARA

Spiritualist Success Church, Garden and Cota Sts.

### SAN BERNARDINO

First Spiritualist Association, 599 Arrowhead Ave.  
The Builders Spiritualist Church, 331 10th Street.

### SAN DIEGO

First Spiritualist Society, 1240 Seventh St.  
McClure Spiritualist Temple, 3940 Fifth Ave.  
Unity Spiritualist Church, 120 Washington Street.  
Trinity Spiritualist Church, 1671 5th Avenue.

### SAN FRANCISCO

First Spiritualist Temple, 3324 Seventeenth St.  
Golden Gate Spiritualist Church, 240 Golden Gate  
Avenue.

### SANTA MONICA

First Spiritualist Temple of Psychic Science,

### SUMMERLAND

Summerland Association of Spiritualists.

### WEST HOLLYWOOD

Spiritualist Church of Immortality, Marquis Hall,  
Melrose Ave. at Doheny Dr.

## DECLARATION OF PRINCIPLES

Adopted by the National Spiritualist Association

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.
6. We affirm that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

## DEFINITIONS

1. Spiritualism is the Science, Philosophy and Religion

of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

2. A Spiritualist is one who believes, as a part of his or her religion, in the communication between this and the Spirit World by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion.

3. A Medium is one whose organism is sensitive to vibrations from the Spirit World, and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

"Spiritualism is a Science" because it investigates, analyzes and classifies facts and manifestations, demonstrated from the spirit side of life.

"Spiritualism is a Philosophy" because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions therefrom, when sustained by reason and by results of observed facts of the present day.

"Spiritualism is a Religion" because it strives to understand and to comply with the physical, mental and spiritual laws of Nature, which are the laws of God.